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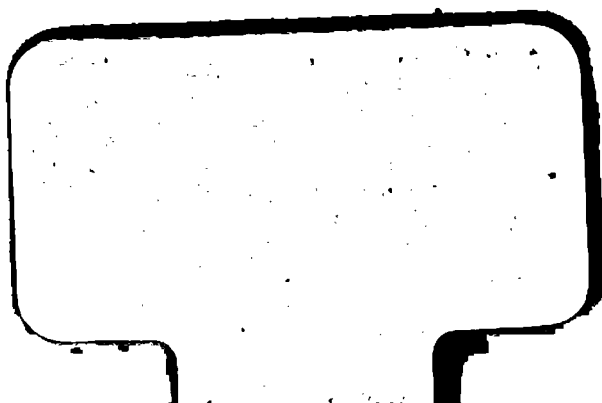
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**INTRODUCTION**

**TO**

**HEBREW GRAMMAR;**

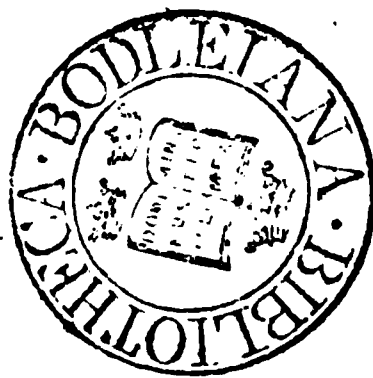
**FOR THE USE OF BEGINNERS.**

**COMPILED**

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**LONDON:**

**JOHN W. PARKER, WEST STRAND;**

**B. WERTHEIM, 13, PATERNOSTER ROW.**

**MDCCLXVII.**

**ALEXANDER MACINTOSH,**  
**PRINTER,**  
**GREAT NEW STREET, LONDON.**

TO THE  
REV. JOHN RICHARDSON MAJOR, D.D.,  
HEAD MASTER OF KING'S COLLEGE SCHOOL,

THE FOLLOWING COMPENDIUM,

IS INSCRIBED,

WITH SINCERE ESTEEM AND RESPECT,

BY THE AUTHOR.



## ADVERTISEMENT.

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THE following compilation is strictly what it professes to be, "AN INTRODUCTION" to Hebrew Grammar. No language can be acquired by means of a compendium. But experience has taught me, that a large and comprehensive grammar may impede the progress of beginners, especially when the chief part of their time and strength is necessarily devoted to other subjects. For such the following pages may serve as a practical outline. The original intention was that it should not exceed two sheets. But having learned that the study of Hebrew was to be introduced into King's College School, it seemed necessary to add more complete tables. Mr. Duncan obligingly allowed me the use of the stereotype plates of the tables of verbs, reprinted from Gesenius' "Lehrgebaude," by the Rev. Dr. Lee. The larger Grammars recommended for the study of the advanced student are those of the Rev. Dr. Lee, Professor Ewald, and the late Dr. Gesenius.

A. M<sup>c</sup>C.

INTRODUCTION

TO

HEBREW GRAMMAR.

HEBREW LETTERS. CONSONANTS.

THE Hebrew alphabet consists of twenty-two letters, all consonants.

Figure.	Name.	Pronunciation.	Nu- meric value.	
א	Aleph	Spiritus lenis	1	§. 1. The six letters בְּגִדְכֶּפֶת (B'gadm'phath) are pronounced with or without an aspiration. The removal of the aspiration is marked by a point in the letter; this point is called Dagesh Lene; a point in ם is called Mappik, and shows that ם is sounded as a consonant.
ב and בּ	Beth	BH and (B)	2	
ג and גּ	Gimel	GH and (G)	3	
ד and דּ	Daleth	DH and (D)	4	
ה	He	H	5	
ו	Vau	V and W	6	
ז	Zain	Z	7	
ח	Hheth	Hh	8	
ט	Teth	T	9	
י	Yod	Y	10	
כ, ך, final ד	Kaph	KH and (K)	20	§. 2. Five have a different form at the end of words, ך, ם, ן, ף, ץ, included in the memorial word כַּמֶּנֶּפֶת (kamnephetz).
ל	Lámed	L	30	
מ, ם	Mem	M	40	
נ, ן	Nun	N	50	§. 3. As the Hebrews do not divide words at the end of the line, an empty space would sometimes remain. This is prevented by enlarging the letter, ם, ן, ף, ץ; memorial word, אַחַלְתֶּם (ahaltem).
ס	Samech	S	60	
ע	Aiin	Soft GH	70	
פ, ף	Pe	PH and (P)	80	§. 4. The letters ם, ן, י, ץ, are called quiescent, because they sometimes lose all sound, except what they derive from the preceding vowel, like our W in <i>flow</i> , <i>throw</i> , &c.
צ, ץ	Tsade	TZ	90	
ק	Koph	Q	100	
ר	Resh	R	200	ם quiesces in Kametz, Tsere, Segol, sometimes in Hholem. ן at the end of words also. י in Hholem and Shurek. ץ in Tsere and Hhirik and Segol.
שׁ, שׂ, ש׃	Sin	S	300	
שׁ, שׂ, ש׃	Shin	SH		
ת, תּ	Thau	TH and (T)	400	

§. 5. The usual division of the consonants in reference to organ is :—

- a. Gutturals, א, ב, ג, ד, ה, [Ahachagh].
- b. Labials, ו, ז, ט, י, כ, [Bumaph].
- c. Palatals, ל, מ, נ, ס, ע, [Gichag].
- d. Linguals, פ, ק, צ, ר, ש, [Datléneth].
- e. Dentals or Sibilants, ת, י, ד, ז, [Zastzash].

א in some respects resembles the first class.

The Liquids are ל, מ, נ, ס, ע.

The three א, ב, ג, are intimately related.

§. 6. The Hebrews have signs (a) for five long or *perfect* vowels, i. e., which can be sounded without a consonant following ; (b) five short or *imperfect* vowels, i. e., which cannot be sounded without a consonant following or a helping accent, and (c) four semi-vowels.

## VOWELS.

### LONG OR PERFECT.

		Name.	Sound.	Example.
1.	A	אֲ Kametz	â in balm	בָּ bāh.
2.	E	אֵ Tsere	a in bay	בֵּ bay.
3.	Ī	אִ Great Hhirik	ee in lee	בִּי bee.
4.	O	אֹ or אָ Hholem	o in Rome	בּוֹ boh.
5.	U	אֻ Shurek	oo in fool	בּוּ boo.

### SHORT OR IMPERFECT.

		Name.	Sound.	Example.
6.	—	אֶ Pathach	a in bad	בַּ bal.
7.	—	אִ Segol	e in bed	בֶּ bel.
8.	—	* Little Hhirik	i in hit	בִּי bil.
9.	—	אֹ Kametz Hhatuph	o in hot	בּוֹ bol.
10.	—	* Kibbutz	u in pull	בּוּ bull.

N.B.—These vowels are properly divided into three classes, those belonging to the A sound, 1, 6, 7 ; those of the I sound, 3, 8, 2, 7 ; and those of the U sound, 4, 5, 9, 10.

## SEMI-VOWELS.

- i. Simple Sh'va אֱ as אֶ the e in the French *second*, or German *Gnade*, as אֶלֹּו g'loo, אֶבְנוֹ b'no, אֶשְׁמִי sh'mee.
- ii. Compound Sh'va.

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\* This may also be long.

2. Hhateph Pathach = very short A, as **חָלוֹם** Hhălóhm, **עָשָׂה** Ghăsóo, **עָלָה** Ghăláy.
3. Hhateph Segol = very short E, **אֶמֶת** Ėméth, **אֶחָל** Ėkhól, **אֶהֱי** Ėhée.
4. Hhateph Kametz = very short O, **עֲנִי** Ghönée, **חֲלִי** Hhölée, **רֲעִי** Rööe.

§. 7. The syllables ending in a vowel are called simple, or open, syllables ; those ending in a consonant, *compound*, or *closed*, syllables.

*Examples according to the Vowels.*

KAMETZ.		TSERE.		GRT. HHIRIK.		HHOLEM.		SHUREK.	
Pronoun.		Pronoun.		Pronoun.		Pronoun.		Pronoun.	
<b>בָּה</b>	<i>bah</i>	<b>מֵי</b>	<i>may</i>	<b>פִּי</b>	<i>pee</i>	<b>לוֹ</b>	<i>loh</i>	<b>לוּ</b>	<i>loo</i>
<b>אֶב</b>	<i>ahv</i>	<b>אֵם</b>	<i>aim</i>	<b>בֵּין</b>	<i>been</i>	<b>אוֹר</b>	<i>ohr</i>	<b>אוּר</b>	<i>oor</i>
<b>קָם</b>	<i>kahm</i>	<b>בַּיִן</b>	<i>bayn</i>	<b>גֵּיל</b>	<i>geel</i>	<b>בוֹר</b>	<i>bohr</i>	<b>גוּר</b>	<i>goor</i>
<b>יָד</b>	<i>yahd</i>	<b>זַיִד</b>	<i>zayd</i>	<b>שֵׁם</b>	<i>seem</i>	<b>דוֹב</b>	<i>dōhv</i>	<b>הוּא</b>	<i>hoo</i>

*Short Vowels.*

<b>יָד</b>	<i>yăd</i>	<b>פֶּן</b>	<i>pen</i>	<b>בֶּן</b>	<i>bin</i>	<b>קֹדֶשׁ</b>	<i>kōd shó</i>	<b>יֹלָד</b>	<i>yŭl-lád</i>
<b>קָל</b>	<i>kāl</i>	<b>בֵּל</b>	<i>bel</i>	<b>מִן</b>	<i>min</i>	<b>חֲכָמָה</b>	<i>hhōkh-máh</i>	<b>בֹּטָל</b>	<i>but-tál</i>
<b>עָם</b>	<i>ăm</i>	<b>אֶת</b>	<i>eth</i>	<b>אִם</b>	<i>im</i>	<b>אֶמְרוּ</b>	<i>ōm-ró</i>	<b>עֲמֹד</b>	<i>ghum-mád</i>
<b>בָּר</b>	<i>bār</i>	<b>הֵן</b>	<i>hen</i>	<b>צִד</b>	<i>tsid</i>	<b>בְּתִים</b>	<i>bōt-tīm</i>	<b>נֶגֶשׁ</b>	<i>nug-gásh</i>
<b>צָר</b>	<i>tsār</i>	<b>מֶן</b>	<i>men</i>	<b>עָם</b>	<i>ghim</i>	<b>יָקָם</b>	<i>yá-kōm</i>	<b>הֶגֶר</b>	<i>hug-gád</i>

§. 8. Kametz and Kametz-Hhatuph are represented by the same sign  $\bar{\text{—}}$ . To distinguish them accurately it is necessary to know whether this vowel has been derived from Hholem or Shurek. The general rule is,—

*a.* In a closed unaccented syllable, it is Kametz-Hhatuph, as in the examples in the fourth column, where are three cases, (i.) before a simple Sh'va, as **קֹדֶשׁ**; (ii.) before a Dagesh-forte, as **בְּתִים**; (iii.) in a final syllable without accent, as **יָקָם**.

*b.* In an open syllable, (i.) before Hhateph-Kametz, as **פֶּעַל**; (ii.) before another Kametz-Hhatuph, as **פֶּעַלָּה**; (iii.) in two words, **קֹדֶשִׁים** kō-da-shim and **שְׂרָשִׁים** shō-ra-shim, where it really stands for Hhateph Kametz,  $\bar{\text{—}}$ .

§. 9. In the middle of a word, or in the first letter when the word is joined to the preceding, a point in a consonant is called Dagesh-forte, it doubles the letter, as **קִיטָל** kit-táył, **מַזְזָה** maz-zeh; in the

latter case it is euphonic. If the letter in which Dagesh-forte occurs be one of the aspirates, it also takes away the aspiration, כִּבְיָד kib-bayd.

§. 10. Dagesh-lene occurs (1) at the beginning of words, unless the preceding word ends with a vowel and conjunctive accent; (2) in the middle of a word after a silent Sh'va, except in forms made from others where the aspirates had their aspiration, and in the suffixes, ך, ם, ן.

### TONE.—MAKKEPH.

§. 11. In Hebrew, as in other languages, some one syllable is more strongly marked in enunciation, and is therefore said to have the tone, or to be the tone syllable. To mark it is necessary, as thereby words apparently the same, are distinguished as to sense, as in the English words, *désert*, *desért*.

*a.* Monosyllables necessarily have the tone unless followed by an horizontal line, like hyphen, which takes it away, as אֶל el, אֶת eth, בֶּן ben. This line is Makkeph, which word signifies *connecter*.

*b.* Words of more syllables than one generally have the tone on the last syllable. The place of the tone, however, may be changed by additions at the beginning or end of the word,—or, to prevent the tone syllables of two words coming together,—or, by the cadence at the end of a sentence, called the pause. Vowels losing the tone are shortened, or may even be entirely lost; as, דָּבָר da-vár, דְּבָרִים d'var-khém. Here the first vowel is lost, the second shortened, יָכַח ya-kaym, וַיֵּאכַח vai-yá-kēm, כֹּדֶשׁ kó-desh, קֹדֶשׁ kōd-shée. \*

### ACCENTS.

§. 12. The place of the tone is generally marked by a sign, or accent. The signs used for this purpose, being so contrived as to show also the relation of one word to the other and to the sentence, are divided into distinctive and conjunctive accents, and are as follow :—

#### I. DISTINCTIVES (DOMINI).

I. *Imperatores*.—1. (—) Silluk, which occurs at the end of the verse. 2. (־) Athnahh, generally in the middle of a verse. \* 3. (ֿ) Merka mahpachatum.

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\* A similar change of vowel sound, dependent on accent, may be observed in English, as the sound of *I* in *únit*, *uníte*, *únty*; *confide*, *cónfidant*: of *A* in *relàte*, *rélativ*e; *căpácious*, *cápable*, &c., &c.

III. *Duces*.—8. (◡) R'via. 9. (◡) Zarka. 10. (◡) Pashta. 11. (◡) Yethiv. 12. (◡) T'vir. 13. (◡) Double Merka. \* 14. (◡) R'via with Geresh. 15. (◡) Shalsheth. \* 16. (◡) Tiphcha initiale.

## II. CONJUNCTIVES (SERVI).

\* Those marked with an asterisk occur in the poetic books, Job, Proverbs, and Psalms. When a word has a compound accent, or two different accents, the last of the two points out the tone syllable. If the accents be both the same, the first stands over the place of the tone.

The accents 4, 9, 10, 29, are called postpositive, as being placed on the last letter of the word ; and 16, 19, 29, prepositive, as placed with the first letter, and cannot, therefore, be consulted as to the place of the tone, which must then be ascertained by the general rules and use.

The division into Imperatores, Reges, &c., is to show the relative degree of power which each class possesses, and may be compared to that of our full stop, colon, semi-colon, and comma.

§. 13. Besides these accents, a perpendicular stroke on the left of a vowel, called *Metheg* (bridle), is also used as an auxiliary. It stands, (1) after a long vowel next before a tone-syllable, as תֵּלְדֵּי *tay-l'dee*; (2) on the second syllable before the tone, even though the vowel is short, as בֹּתַיִּכֶּם *bot-tay-khem*; (3) after every vowel which is immediately followed by a composite *Sh'va*. In all these cases it marks the division of syllables.

**JOSH. xv. 21—36.**

21. תִּבְצֹאֶל גַּעֲדָר וַיָּגִיר : 22. וְהִינֵחַ וְדִימוֹנָה וְעִדְעָדָה : 23. וְהָרֵשׁ  
וְחִצְזֹר וַיִּתְּנוּ : 24. זֵיחַ וְטָלָם וּבַעֲלֹת : 25. וְחִצְזֹר ׀ מִדְּפָחַת וְהָרֵשׁ׃

וְחָצְרוֹן הָיָא חָצוֹר : 26 אָמָם וְשָׁמַע וּמִוְלָדָה : 27 וַחֲצָר גִּגְדָה  
 וְחֲשֵׁמוֹן וּבֵית קָלָט : 28 וַחֲצָר שֹׁגֵל וּבְאֵר שֶׁבַע וּבְזוּיָתָהּ :  
 29 בַּעֲלָה וְעַיִים וְעָצָם : 30 וְאֶלְתוּלָד וּבְסִיל וְחֶרְמָח : 31 וְצִקְלָב  
 וּמִדְמָנָה וּסְנִסָּה : 32 וּלְבָאוֹת וְשִׁלְחִים וְעִין וְרַמְזוֹן פֶּלֶעֶרִים  
 עֲשָׂרִים וְהִשְׁעַ וְחֲצִרִיקוֹן : 33 בַּשְּׁחָלָה אֲשֶׁתְּאֵל וְצִרְעָה וְאֲשָׁנָה :  
 34 וְזִנּוֹת וְעִין גָּלִים תַּפְסוֹת וְחֶעֱנָם : 35 יֶרְמוֹת וְעֶדְלָם שׁוֹלָה  
 וְצִזְקָה : 36 וְשִׁעְרִים וְעִדְיָתִים וְהַגְדָּה וּגְדִלְתִּים עָרִים אֶרֶב־עֲשָׂרָה  
 וְחֲצִרִיקוֹן :

### PRONUNCIATION.

21. Kav-ts'áyl va-gháy-d'r v'ya-góor. 22. V'kee-náh v'dee-mo-náh v'ghad-gha-dáh. 23. V'ké-d'sh v'hha-tsóhr v'yith-nán. 24. Zeeph va-té-l'm oo-v'gha-lóth. 25. V'hha-tsóhr Hhă-dat-táh oo-k'ree-yóhth Hhets-róhn hee Hha-tsóhr. 26. Āmam oo-sh'mágh oo-mo-la-dáh. 27. Va-hhătsár, gaddáh, v'hhesh-mohn oo-váyth páh-l't. 28. Va-hhătsár shoo-ghál oo-v'air shé-văgh oo-viz-yo-th'yáh. 29. Baghăláh v'ghee-yéem va-ghá-ts'm. 30. V'el-to-lád oo-kh'seel v'hhor-máh. 31. V'tsik-lág oo-mad-man-náh v'san-san-náh. 32. Oo-l'va-óhth v'shil-hhéem v'ghá-y'n v'rim-móhn kōl-gha-réem ghes-réem va-tháy-sh'gh v'hhats-ray-hén. 33. Bash-sh'phay-láh esh-ta-óhl v'tsor-gháh v'ashnáh. 34. V'za-nó'ch v'ghayn gan-néem tap-póo'ch v'ha-ghay-nám. 35. Yar-móoth va-ghădullám so-khoh va-ghazay-káh. 36. V'sha-ghără-im v'a-ghă-dee-thá-im v'hag-g'day-ráh oo-g'day-ro-tháh-im gha-réem ar-bah-ghes-ráy v'hhats-ray-hén.

### PERSONAL PRONOUN.

§. 14. The Personal Pronouns are—

SINGULAR.			PLURAL.	
1. Comm.	אֲנִי in pause or אָנִי	אֲנִי	אֲנֵחוּ	בָּחוּ
2. Masc.	אַתָּה	אַתָּה	אַתָּם	
Fem.	אַתְּ		אַתְּן	אַתְּנָה
3. Masc.	הוּא		הֵם	הֵמָּה
Fem.	הִיא		הֵן	הֵמָּה

The Genitives and Accusatives are made by adding fragments of these to the words that govern them, as will be seen in the verbs and

nouns. The Dative and Ablative by adding similar particles to the prepositions.

### THE VERBS.

§. 15. Though the verbs are not the roots, and least of all in their triliteral form, yet there is a convenience in treating them first. The two ground-forms of the verb are the 3d pers. masc. sing. of the Preterite and the Infinitive construct. The former, called the root, and now in imitation of the German, the stemword, usually consists of three consonants קטל, with an euphonic Kametz belonging to the first stem letter, and a toned vowel, A, E, or O, to the second, thus, שָׁמַר, *he kept*, כָּבֵד, *he was heavy*, קָטַן, *he was little*. The A usually belongs to transitive, the E and O to intransitive verbs. From this stem, the 3d pers. fem., and the other persons sing. and plural are formed by appending fragments of the personal pronoun, thus—

3 m.	קטל		pl.	} א
f.	קטלה		com.	
2 m.	קטלת	after a vowel קת	תם	after a vowel תם
f.	קטלת	תת	תן	תן
1 com.	קטלתי	תתי	נו	

§. 16. The second ground-form is the Masculine form of the Infinitive construct קטל, from which are formed the Future and the Imperative, the former by prefixing certain fragments of the personal pronoun, and in the 2d and 3d pers. fem. appending a feminine termination, thus—

SINGULAR 3 pers. m. קטל				{ or as two sh'vas cannot occur } קטל	
				{ at the beginning of a word }	
	3	f.	— תת	קטלת	תת
	2	m.	— תת	קטלתי	תת
	1	m.	— תת	קטלתי	תת
PLURAL	3	m.	— תת	קטלתי	תת
	3	f.	— תת	קטלת	תת
	2	m.	— תת	קטלתי	תת
	2	f.	— תת	קטלת	תת
	1	com.	— תת	קטלתי	תת



N.B.—The Intransitive Verbs make the Future with Pathach instead of Hholem, e. g., יִקְטֹל, יִכְצֹר.

For the forms of Imperative, see the Paradigms.

§. 17. Besides the masculine, the Infinitive has also feminine forms, קָטְלָהּ, קָטְלָה, קָטְלָהּ; and an absolute form קָטֹל.

### CONJUGATIONS OR SPECIES.

§. 18. From the original stemwords are derived, by certain modifications, other verbs with a corresponding modification of the signification, generally called conjugations, בְּנִיָּיִם. The most usual are, including the original verb—

ACTIVE.	PASSIVE.	SIGNIFICATION OF THE ACTIVE.
1. Kal קָטַל	(wanting, except the Participle קָטֹל).	Either Transitive or Intransitive, <i>He killed.</i>
2. Niphal נִקְטַל	(wanting, except perhaps in one verb נִמַּל).	Originally Reflective, now generally Passive, <i>He was killed.</i>
3. Piël קָטַל	Pual קָטַל	Implies intensity, habit, and cause, <i>He killed habitually.</i>
4. Hiphil הִקְטִיל	Hophal הִקְטַל	Is causative, <i>He caused to kill.</i>
5. Hithpael הִתְקַטַּל	Hothpaal הִתְקַטַּל	Reflective, <i>He killed himself.</i>

§. 19. The word *Kal* signifies *light*, i. e., without any change or addition. The other names are derived from the verb פָּעַל, formerly used in the Paradigms, of which the conjugations were, נִפְעַל, פָּעַל, הִפְעִיל, הִתְפַּעֵל, הִתְפַּעֵל, הִתְפַּעֵל. From this same verb the first Radical or stem-letter of verbs is designated by פ, the second by ע, and the third by ל; thus a verb whose first consonant is פ, is called פ"ע Peh, Yod; one whose second consonant is ע, is called ע"ל Ghain, Vau; one whose third consonant is ל, is called ל"ע Lamed, He. When the second and third consonants are alike the verb is called ע"ע; by some ר"ר.

§. 20. Besides the usual conjugations there are others used less frequent in Hebrew.

I. Those connected with Piel; as Poel קוּטַל, Passive קוּטַל, Reflect. הִתְקוּטַל. Second, Pilel קִטַּל; Passive קִטַּל, Reflect. הִתְקִטַּל. Third, Pealal קִטַּל. Fourth, Pilpel קִלְקַל. Fifth, Peopel קִטַּל.

II. Connected with Hiphil; First, Tiphel הִתְקַטַּל. Second, Shaktel שִׁתְקַטַּל.

§. 21. When one, or more, of the stem-letters is a Guttural, some variety arises in the punctuation; when the weak letters א, ו, ח, נ, are found amongst the stem-letters, still greater apparent anomalies arise, as may be seen from the following Paradigms.

§. 22. It is to be noticed that the Gutturals, when a moveable Sh'va is required, take the compound Sh'va; and further, that, as the place of the tone is changed, the vowels are changed, if not immutable.

§. 23. The immutable vowels are—

1. Those quiescing in their homogeneous vowel-letters, as אָ in שָׁאָן; יָ in הִיכָל; וָ in קוֹל.

2. Those belonging to an homogeneous quiescent letter, which has fallen away, as קָם instead of קָמָם, &c.

3. Short vowels before Dagesh-forte, as קָטַל, קָטַל.

§. 24. The old designation for the two tenses occurring in Hebrew was Preterite and Future. Dr. Lee calls the second the Present, as in the following Paradigms. Professors Ewald and Fürst consider the second as an Imperfect.

*Paradigm of Verbs in KAL.*

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. ד
<b>PRETER.</b>						
Sing. 3 m.	קָמַל	עָמַד	זָעָה	שָׁמַע	נָגַשׁ	קָבַע
3 f.	קָמְלָה	עָמְדָה	זָעָהָ	שָׁמְעָה	נָגְשָׁה	קָבְעָה
2 m.	קָמַלְתָּ	עָמַדְתָּ	זָעָהְתָּ	שָׁמַעְתָּ	נָגַשְׁתָּ	קָבַעְתָּ
2 f.	קָמַלְתְּ	עָמַדְתְּ	זָעָהְתְּ	שָׁמַעְתְּ	נָגַשְׁתְּ	קָבַעְתְּ
1 com.	קָמַלְתִּי	עָמַדְתִּי	זָעָהְתִּי	שָׁמַעְתִּי	נָגַשְׁתִּי	קָבַעְתִּי
Plur. 3 com.	קָמְלוּ	עָמְדוּ	זָעָהוּ	שָׁמְעוּ	נָגְשׁוּ	קָבְעוּ, קָבְבוּ
2 m.	קָמַלְתֶּם	עָמַדְתֶּם	זָעָהְתֶּם	שָׁמַעְתֶּם	נָגַשְׁתֶּם	קָבַעְתֶּם
2 f.	קָמַלְתֶּן	עָמַדְתֶּן	זָעָהְתֶּן	שָׁמַעְתֶּן	נָגַשְׁתֶּן	קָבַעְתֶּן
1 com.	קָמַלְנוּ	עָמַדְנוּ	זָעָהְנוּ	שָׁמַעְנוּ	נָגַשְׁנוּ	קָבַעְנוּ
<b>INF. abs.</b>	קָמֹל	עָמֹד	זָעֹה	שָׁמוֹעַ	נָגֹשׁ	קָבֹעַ
<b>INF. const.</b>	קָמֵל	עָמֵד	זָעֵה	שָׁמֵעַ	נָגֵשׁ	קָבֵעַ
<b>IMPERATIVE.</b>						
Sing. m.	קָמֵל	עָמֵד	זָעֵה	שָׁמַע	נָגַשׁ	קָבַע
f.	קָמְלִי	עָמְדִי	זָעֵהִי	שָׁמְעִי	נָגְשִׁי	קָבְעִי
Plur. m.	קָמְלוּ	עָמְדוּ	זָעָהוּ	שָׁמְעוּ	נָגְשׁוּ	קָבְעוּ
f.	קָמְלֶנָּה	עָמְדֶנָּה	זָעֶהְנָה	שָׁמְעֶנָּה	נָגְשֶׁנָּה	קָבְעֶנָּה
<b>PRESENT.</b>						
Sing. 3 m.	יִקְמֹל	יִעָמֵד	יִזְעֶה	יִשְׁמַע	יִנָּגֵשׁ	יִקְבֹּעַ
3 f.	תִּקְמֹל	תִּעָמֵד	תִּזְעֶה	תִּשְׁמַע	תִּנָּגֵשׁ	תִּקְבֹּעַ
2 m.	תִּקְמֹל	תִּעָמֵד	תִּזְעַךְ	תִּשְׁמַע	תִּנָּגֵשׁ	תִּקְבֹּעַ
2 f.	תִּקְמֹלִי	תִּעָמְדִי	תִּזְעֵהִי	תִּשְׁמְעִי	תִּנָּגְשִׁי	תִּקְבֹּעִי
1 com.	אִקְמֹל	אִעָמֵד	אִזְעַךְ	אִשְׁמַע	אִנָּגֵשׁ	אִקְבֹּעַ
Plur. 3 m.	יִקְמְלוּ	יִעָמְדוּ	יִזְעָהוּ	יִשְׁמְעוּ	יִנָּגְשׁוּ	יִקְבֹּעוּ
3 f.	תִּקְמֹלְנָה	תִּעָמְדֶנָּה	תִּזְעֶהְנָה	תִּשְׁמְעֶנָּה	תִּנָּגְשֶׁנָּה	תִּקְבֹּעֶנָּה
2 m.	תִּקְמְלוּ	תִּעָמְדוּ	תִּזְעָהוּ	תִּשְׁמְעוּ	תִּנָּגְשׁוּ	תִּקְבֹּעוּ
2 f.	תִּקְמֹלְנָה	תִּעָמְדֶנָּה	תִּזְעֶהְנָה	תִּשְׁמְעֶנָּה	תִּנָּגְשֶׁנָּה	תִּקְבֹּעֶנָּה
1 com.	נִקְמֹל	נִעָמֵד	נִזְעַךְ	נִשְׁמַע	נִנָּגֵשׁ	נִקְבֹּעַ
<b>PRES. apoc.</b>	יִקְמֹל	יִעָמֵד	—	—	—	—
<b>PART. act.</b>	לִקְמֹל	לִעָמֵד	לִזְעַךְ	לִשְׁמַע	לִנָּגֵשׁ	לִקְבֹּעַ
<b>pass.</b>	קָמֹל	עָמֹד	זָעֹה	שָׁמוֹעַ	נָגֹשׁ	קָבֹעַ



*Paradigm of Verbs in NIPHAL.*

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. ד
<b>PRETER.</b>						
Sing. 3 m.	נִקְטַל	נִקְטַד	נִזְעַק	נִשְׁמַע	נִבְּשׁ	נִקְבַּ
3 f.	נִקְטְלָה	נִקְטְדָה	נִזְעַקְהָ	נִשְׁמַעָה	נִבְּשָׁה	נִקְבְּהָ
2 m.	נִקְטַלְתָּ	נִקְטַדְתָּ	נִזְעַקְתָּ	נִשְׁמַעְתָּ	נִבְּשָׁתָּ	נִקְבַּוְתָּ
2 f.	נִקְטַלְתְּ	נִקְטַדְתְּ	נִזְעַקְתְּ	נִשְׁמַעְתְּ	נִבְּשָׁתְּ	נִקְבַּוְתְּ
1 com.	נִקְטַלְתִּי	נִקְטַדְתִּי	נִזְעַקְתִּי	נִשְׁמַעְתִּי	נִבְּשָׁתִי	נִקְבַּוְתִּי
Plur. 3 com.	נִקְטְלוּ	נִקְטְדוּ	נִזְעַקוּ	נִשְׁמַעוּ	נִבְּשׁוּ	נִקְבְּוּ
2 m.	נִקְטַלְתֶּם	נִקְטַדְתֶּם	נִזְעַקְתֶּם	נִשְׁמַעְתֶּם	נִבְּשָׁתֶם	נִקְבַּוְתֶּם
2 f.	נִקְטַלְתֶּן	נִקְטַדְתֶּן	נִזְעַקְתֶּן	נִשְׁמַעְתֶּן	נִבְּשָׁתֶן	נִקְבַּוְתֶּן
1 com.	נִקְטַלְנוּ	נִקְטַדְנוּ	נִזְעַקְנוּ	נִשְׁמַעְנוּ	נִבְּשָׁנוּ	נִקְבַּוְנוּ
<b>INFINITIVE.</b>	הִקְטִיל	הִקְטִיד	הִזְעִיק	הִשְׁמָע	הִבְּשָׁ	הִקְבָּ
<b>IMPERATIVE.</b>						
Sing. m.	הִקְטִיל	הִקְטִיד	הִזְעִיק	הִשְׁמָע	הִבְּשָׁ	הִקְבָּ
f.	הִקְטִילִי	הִקְטִידִי	הִזְעִיקִי	הִשְׁמָעִי	הִבְּשִׁי	הִקְבִּי
Plur. m.	הִקְטִילוּ	הִקְטִידוּ	הִזְעִיקוּ	הִשְׁמָעוּ	הִבְּשׁוּ	הִקְבְּוּ
f.	הִקְטִילְנָה	הִקְטִידְנָה	הִזְעִיקְנָה	הִשְׁמָעְנָה	הִבְּשִׁנָּה	הִקְבִּינָה
<b>PRESENT.</b>						
Sing. 3 m.	יִקְטַל	יִקְטַד	יִזְעַק	יִשְׁמַע	יִבְּשׁ	יִקְבַּ
3 f.	תִּקְטַל	תִּקְטַד	תִּזְעַק	תִּשְׁמַע	תִּבְּשׁ	תִּקְבַּ
2 m.	תִּקְטַלְתָּ	תִּקְטַדְתָּ	תִּזְעַקְתָּ	תִּשְׁמַעְתָּ	תִּבְּשָׁתָּ	תִּקְבַּוְתָּ
2 f.	תִּקְטַלְתְּ	תִּקְטַדְתְּ	תִּזְעַקְתְּ	תִּשְׁמַעְתְּ	תִּבְּשָׁתְּ	תִּקְבַּוְתְּ
1 com.	אִקְטַל	אִקְטַד	אִזְעַק	אִשְׁמַע	אִבְּשׁ	אִקְבַּ
Plur. 3 m.	יִקְטְלוּ	יִקְטְדוּ	יִזְעַקוּ	יִשְׁמַעוּ	יִבְּשׁוּ	יִקְבְּוּ
3 f.	תִּקְטַלְנָה	תִּקְטַדְנָה	תִּזְעַקְנָה	תִּשְׁמַעְנָה	תִּבְּשִׁנָּה	תִּקְבִּינָה
2 m.	תִּקְטַלְתֶּם	תִּקְטַדְתֶּם	תִּזְעַקְתֶּם	תִּשְׁמַעְתֶּם	תִּבְּשָׁתֶם	תִּקְבַּוְתֶּם
2 f.	תִּקְטַלְתֶּן	תִּקְטַדְתֶּן	תִּזְעַקְתֶּן	תִּשְׁמַעְתֶּן	תִּבְּשָׁתֶן	תִּקְבַּוְתֶּן
1 com.	נִקְטַלְנוּ	נִקְטַדְנוּ	נִזְעַקְנוּ	נִשְׁמַעְנוּ	נִבְּשָׁנוּ	נִקְבַּוְנוּ
<b>Pres. apoc.</b>	—	—	—	—	—	—
<b>PARTICIPLE.</b>	נִקְטָל	נִקְטָד	נִזְעָק	נִשְׁמָע	נִבְּשָׁ	נִקְבָּ

*Paradigm of Verbs in NIPHHAL.*

Verb. ִ init.	Verb. ִ init.	Verb. ִ med.	Verb. ִ med.	Verb. ִ final.	Verb. ִ final.
נִאָכַל	נִשָּׁב	נִקֹּם	נִבֹּן	נִמְצָא	נִגְלָח
like first lett. gutt.	נִשָּׁבָה	נִקֹּמָה	like נִקֹּם	נִמְצָאָה	נִגְלָתָה
	נִשָּׁבְתָה	נִקֹּמֹתָ		נִמְצָאָתָה	נִגְלִיתָ
	נִשָּׁבְתָו	נִקֹּמֹתָו		נִמְצָאָתָו	נִגְלִיתָו
	נִשָּׁבְתִּי	נִקֹּמֹתִי		נִמְצָאָתִי	נִגְלִיתִי
	נִשָּׁבְוּ	נִקֹּמוּ		נִמְצָאוּ	נִגְלוּ
	נִשָּׁבְתֶּם	נִקֹּמוּתֶם		נִמְצָאתֶם	נִגְלִיתֶם
	נִשָּׁבְתֻן	נִקֹּמוּתֻן		נִמְצָאתֻן	נִגְלִיתֻן
	נִשָּׁבְנוּ	נִקֹּמוּנוּ		נִמְצָאנוּ	נִגְלִינוּ
חִנָּאֵל	חִנָּשָׁב	חִנָּקֹם	חִנָּבֹן	חִנָּמְצָא	חִנָּגְלָח
חִנָּאֵל &c.	חִנָּשָׁב	חִנָּקֹם	חִנָּבֹן like חִנָּקֹם	חִנָּמְצָא	חִנָּגְלָח
	חִנָּשָׁבִי	חִנָּקֹמִי		חִנָּמְצָאִי	חִנָּגְלִי
	חִנָּשָׁבְוּ	חִנָּקֹמוּ		חִנָּמְצָאוּ	חִנָּגְלוּ
	חִנָּשָׁבְתָה	חִנָּקֹמְתָה		חִנָּמְצָאָתָה	חִנָּגְלִיתָה
יִנָּאֵל	יִנָּשָׁב	יִנָּקֹם	יִנָּבֹן	יִנָּמְצָא	יִנָּגְלָח
as יִנָּאֵל	יִנָּשָׁב	יִנָּקֹם	like the last.	יִנָּמְצָאָה	יִנָּגְלָתָה
	יִנָּשָׁבְתָה	יִנָּקֹמֹתָ		יִנָּמְצָאָתָה	יִנָּגְלִיתָ
	יִנָּשָׁבְתָו	יִנָּקֹמֹתָו		יִנָּמְצָאָתָו	יִנָּגְלִיתָו
	יִנָּשָׁבְתִּי	יִנָּקֹמֹתִי		יִנָּמְצָאָתִי	יִנָּגְלִיתִי
	יִנָּשָׁבְוּ	יִנָּקֹמוּ		יִנָּמְצָאוּ	יִנָּגְלוּ
	יִנָּשָׁבְתֶּם	יִנָּקֹמוּתֶם		יִנָּמְצָאתֶם	יִנָּגְלִיתֶם
	יִנָּשָׁבְתֻן	יִנָּקֹמוּתֻן		יִנָּמְצָאתֻן	יִנָּגְלִיתֻן
	יִנָּשָׁבְנוּ	יִנָּקֹמוּנוּ		יִנָּמְצָאנוּ	יִנָּגְלִינוּ
—	—	—	—	—	יִגְלִי
נִאָכַל	נִשָּׁב	נִקֹּם	נִבֹּן	נִמְצָא	נִגְלָח

*Paradigm of Verbs in PIHEL.*

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. 4.
<b>PRETER.</b>						
Sing. 3 m.	הָשִׁיל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ	סִוְבַּב
2 f.	הִשְׁלִיחַ	regular.	בָּרַכָּה	שָׁמְעָה	regular.	סִוְבְּכָה
2 m.	הִשְׁלִיךְ		בָּרַכְתָּ	שָׁמַעְתָּ		סִוְבְּכֶתָּ
2 f.	הִשְׁלִיכְתָּ		בָּרַכְתְּ	שָׁמַעְתְּ		סִוְבְּכִיתְּ
1 com.	הִשְׁלִיכְתִּי		בָּרַכְתִּי	שָׁמַעְתִּי		סִוְבְּכִיתִי
Plur. 3 com.	הִשְׁלִיכוּ		בָּרְכוּ	שָׁמְעוּ		סִוְבְּכוּ
2 m.	הִשְׁלִיכוֹם		בָּרַכְתֶּם	שָׁמַעְתֶּם		סִוְבְּכֶם
2 f.	הִשְׁלִיכוֹן		בָּרַכְתֶּן	שָׁמַעְתֶּן		סִוְבְּכֶן
1 com.	הִשְׁלִיכוּ		בָּרַכְנוּ	שָׁמַעְנוּ		סִוְבְּכֵנוּ
<b>INFINITIVE.</b>	הָשִׁיל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ	סִוְבַּב
<b>IMPERATIVE.</b>						
Sing. m.	הָשִׁיל	עָמַד	בָּרַךְ	שָׁמַע	נָגַשׁ	סִוְבַּב
f.	הִשְׁלִיכִי	reg.	בָּרְכִי	שָׁמְעִי	&c.	סִוְבְּכִי
Plur. m.	הָשִׁילוּ		בָּרְכוּ	שָׁמְעוּ		סִוְבְּכוּ
f.	הִשְׁלִיכְנָה		בָּרַכְנָה	שָׁמַעְנָה		סִוְבְּכְנָה
<b>PRESENT.</b>						
Sing. 3 m.	יִהְיֶה	יַעֲמֹד	יִבָּרֵךְ	יִשְׁמַע	יִנָּגֵשׁ	יִסֻּבֵּב
3 f.	תִּהְיֶה	regular.	תִּבָּרֵךְ	תִּשְׁמַע	&c.	תִּסֻּבֵּב
2 m.	תִּהְיֶה		תִּבָּרֵךְ	תִּשְׁמַע		תִּסֻּבֵּב
2 f.	תִּהְיֶיךָ		תִּבָּרְכִי	תִּשְׁמְעִי		תִּסֻּבְּכִי
1 com.	יִהְיֶה		יִבָּרֵךְ	יִשְׁמַע		יִסֻּבֵּב
Plur. 3 m.	יִהְיֶיךָ		יִבָּרְכוּ	יִשְׁמְעוּ		יִסֻּבְּבוּ
3 f.	תִּהְיֶינָה		תִּבָּרְכְנָה	תִּשְׁמַעְנָה		תִּסֻּבְּכְנָה
2 m.	תִּהְיֶיךָ		תִּבָּרְכוּ	תִּשְׁמְעוּ		תִּסֻּבְּבוּ
2 f.	תִּהְיֶינָה		תִּבָּרְכְנָה	תִּשְׁמַעְנָה		תִּסֻּבְּכְנָה
1 com.	יִהְיֶה		יִבָּרֵךְ	יִשְׁמַע		יִסֻּבֵּב
<b>PRES. apoc.</b>	—	—	—	—	—	—
<b>PARTICIPLE.</b>	מִהְשִׁיל	מֵעָמַד	מִבָּרֵךְ	מִשְׁמָע	מִנָּגֵשׁ	מִסֻּבֵּב





*Paradigm of Verbs in PUHAL.*

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. 4d.
<b>PRETER.</b>						
Sing. 3 m.	הָשִׁיל	עָשָׂה	פָּרַח	שָׁמַע	נָגַשׁ	סָוֵב
3 f.	הָשִׁילָהּ		פָּרְחָהּ	שָׁמְעָהּ		סָוֵבְהָ
2 m.	הָשִׁילְתָּ	regul. הָשִׁילְתָּ	פָּרַחְתָּ	שָׁמַעְתָּ	regular.	סָוֵבְךָ
2 f.	הָשִׁילְתְּ		פָּרַחְתְּ	שָׁמַעְתְּ		סָוֵבְךְ
1 com.	הָשִׁילְתִּי		פָּרַחְתִּי	שָׁמַעְתִּי		סָוֵבְתִּי
Plur. 3 com.	הָשִׁילוּ		פָּרְחוּ	שָׁמְעוּ		סָוֵבוּ
2 m.	הָשִׁילְתֶּם		פָּרַחְתֶּם	שָׁמַעְתֶּם		סָוֵבְתֶּם
2 f.	הָשִׁילְתֶּן		פָּרַחְתֶּן	שָׁמַעְתֶּן		סָוֵבְתֶּן
1 com.	הָשִׁילְנוּ		פָּרַחְנוּ	שָׁמַעְנוּ		סָוֵבְנוּ
<b>INFINITIVE.</b>	הָשִׁיל	עָשָׂה	פָּרַח	שָׁמַע	נָגַשׁ	סָוֵב
<b>IMPERATIVE.</b>	None.					
Sing. m.						
f.						
Plur. m.						
f.						
<b>PRESENT.</b>						
Sing. 3 m.	יְהַשִּׁיל	יַעֲשֶׂה	יִפְרֹחַ	יִשְׁמַע	יִנָּגֵשׁ	יִסְוֶב
3 f.	תִּהְיֶה שֹׁלֵה		תִּפְרֹחַ	תִּשְׁמַע		תִּסְוֶב
2 m.	תִּהְיֶה שֹׁלֵה	&c.	תִּפְרֹחַ	תִּשְׁמַע	&c.	תִּסְוֶב
2 f.	תִּהְיֶה שֹׁלֵה		תִּפְרֹחִי	תִּשְׁמָעִי		תִּסְוֶבִּי
1 com.	נִהְיֶה שֹׁלֵה		נִפְרֹחַ	נִשְׁמַע		נִסְוֶב
Plur. 3 m.	יְהַשִּׁילוּ		יִפְרֹחוּ	יִשְׁמְעוּ		יִסְוֶבוּ
3 f.	תִּהְיֶינָה שֹׁלֵהִים		תִּפְרֹחֶנָּה	תִּשְׁמָעֶנָּה		תִּסְוֶבֶנָּה
2 m.	תִּהְיֶה שֹׁלֵה		תִּפְרֹחוּ	תִּשְׁמְעוּ		תִּסְוֶבוּ
2 f.	תִּהְיֶינָה שֹׁלֵהִים		תִּפְרֹחֶנָּה	תִּשְׁמָעֶנָּה		תִּסְוֶבֶנָּה
1 com.	נִהְיֶה שֹׁלֵה		נִפְרֹחוּ	נִשְׁמַע		נִסְוֶבוּ
<b>Pres. apoc.</b>	—	—	—	—	—	—
<b>PARTICIPLE.</b>	מְהַשִּׁיל	מַעֲשֶׂה	מִפְרֹחַ	מִשְׁמָע	מִנָּגֵשׁ	מִסְוֶב

*Paradigm of Verbs in PUHAL.*

Verb. ִּinit.	Verb. ִ or ִ init.		Verb. ִ med.	Verb. ִ med.	Verb. ִ final.	Verb. ִ final.
יִפֵּל	יִפֵּב	יִפֵּב	הוֹפֵם	בוֹפֵן	מִפֵּא	גִּלֵּחַ
regular.	regular.	regular.	הוֹפֵמָה	like the last.	מִפֵּמָה	גִּלְחָה
			הוֹפֵמָתָ		מִפֵּמָתָ	גִּלְתָּה
			הוֹפֵמָתִי		מִפֵּמָתִי	גִּלְתִּי
			הוֹפֵמָהּ		מִפֵּמָהּ	גִּלְתִּי
			הוֹפֵמָתִי		מִפֵּמָתִי	גִּלְתִּי
			הוֹפֵמָהּ		מִפֵּמָהּ	גִּלְתִּי
			הוֹפֵמָתִי		מִפֵּמָתִי	גִּלְתִּי
			הוֹפֵמָהּ		מִפֵּמָהּ	גִּלְתִּי
יִפֵּל	יִפֵּב	יִפֵּב	הוֹפֵם	בוֹפֵן	מִפֵּא	גִּלְתִּי
יִפֵּל	יִפֵּב	יִפֵּב	יִפֵּם	יִפֵּן	יִפֵּא	יִפֵּחַ
&c.	&c.	&c.	יִפֵּמָה	like the last.	יִפֵּמָה	יִפֵּחָה
			יִפֵּמָתָ		יִפֵּמָתָ	יִפֵּחָתָ
			יִפֵּמָתִי		יִפֵּמָתִי	יִפֵּחָתִי
			יִפֵּמָהּ		יִפֵּמָהּ	יִפֵּחָהּ
			יִפֵּמָתִי		יִפֵּמָתִי	יִפֵּחָתִי
			יִפֵּמָהּ		יִפֵּמָהּ	יִפֵּחָתִי
			יִפֵּמָתִי		יִפֵּמָתִי	יִפֵּחָתִי
			יִפֵּמָהּ		יִפֵּמָהּ	יִפֵּחָתִי
יִפֵּל	יִפֵּב	יִפֵּב	יִפֵּם	יִפֵּן	יִפֵּא	יִפֵּחַ

*Paradigm of Verbs in HIPHHIL.*

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. ד.
<b>PRETER.</b>						
Sing. 3 m.	הִקְטִיל	הִקְטִיד	הִזְעִיק	הִשְׁמִיעַ	הִגִּישׁ	הִקָּב
2 f.	הִקְטִילָּהּ	הִקְטִידָּהּ		הִשְׁמִיעָהּ	הִגִּישָׁהּ	הִקָּבָהּ
2 m.	הִקְטִילָּם	הִקְטִידָּם	regular.	הִשְׁמִיעָם	הִגִּישָׁם	הִקָּבָם
2 f.	הִקְטִילָּן	הִקְטִידָּן		הִשְׁמִיעָן	הִגִּישָׁן	הִקָּבָן
1 com.	הִקְטִילָתִּי	הִקְטִידָתִּי		הִשְׁמִיעָתִּי	הִגִּישָׁתִּי	הִקָּבָתִּי
Plur. 3 com.	הִקְטִילוּ	הִקְטִידוּ		הִשְׁמִיעוּ	הִגִּישוּ	הִקָּבוּ
2 m.	הִקְטִילָם	הִקְטִידָם		הִשְׁמִיעָם	הִגִּישָם	הִקָּבָם
2 f.	הִקְטִילָן	הִקְטִידָן		הִשְׁמִיעָן	הִגִּישָן	הִקָּבָן
1 com.	הִקְטִילָנוּ	הִקְטִידָנוּ		הִשְׁמִיעָנוּ	הִגִּישָנוּ	הִקָּבָנוּ
<b>INFINITIVE.</b>	הִקְטִיל	הִקְטִיד	הִזְעִיק	הִשְׁמִיעַ	הִגִּישׁ	הִקָּב
<b>IMPERATIVE.</b>						
Sing. m.	הִקְטֵל	הִקְטִיד	הִזְעֵק	הִשְׁמַע	הִגִּישׁ	הִקָּב
f.	הִקְטִילִי	הִקְטִידִי		הִשְׁמִיעִי	הִגִּישִׁי	הִקָּבִי
Plur. m.	הִקְטִילוּ	הִקְטִידוּ	&c.	הִשְׁמִיעוּ	הִגִּישוּ	הִקָּבוּ
f.	הִקְטִילְנָה	הִקְטִידְנָה		הִשְׁמִעְנָה	הִגִּישְנָה	הִקָּבִינָה
<b>PRESENT.</b>						
Sing. 3 m.	יִקְטִיל	יִקְטִיד	יִזְעִיק	יִשְׁמִיעַ	יִגִּישׁ	יִקָּב
3 f.	תִּקְטִיל	תִּקְטִיד		תִּשְׁמִיעַ	תִּגִּישׁ	תִּקָּב
2 m.	תִּקְטִיל	תִּקְטִיד	&c.	תִּשְׁמִיעַ	תִּגִּישׁ	תִּקָּב
2 f.	תִּקְטִילִי	תִּקְטִידִי		תִּשְׁמִיעִי	תִּגִּישִׁי	תִּקָּבִי
1 com.	אִקְטִיל	אִקְטִיד		אִשְׁמִיעַ	אִגִּישׁ	אִקָּב
Plur. 3 m.	יִקְטִילוּ	יִקְטִידוּ		יִשְׁמִיעוּ	יִגִּישוּ	יִקָּבוּ
3 f.	תִּקְטִילְנָה	תִּקְטִידְנָה		תִּשְׁמִעְנָה	תִּגִּישְנָה	תִּקָּבִינָה
2 m.	תִּקְטִילוּ	תִּקְטִידוּ		תִּשְׁמִיעוּ	תִּגִּישוּ	תִּקָּבוּ
2 f.	תִּקְטִילְנָה	תִּקְטִידְנָה		תִּשְׁמִעְנָה	תִּגִּישְנָה	תִּקָּבִינָה
1 com.	נִקְטִיל	נִקְטִיד		נִשְׁמִיעַ	נִגִּישׁ	נִקָּב
<b>Pres. apoc.</b>	יִקְטֵל	יִקְטִד	יִזְעֵק	יִשְׁמַע	יִגִּישׁ	—
<b>PARTICIPLE.</b>	מִקְטִיל	מִקְטִיד	מִזְעִיק	מִשְׁמִיעַ	מִגִּישׁ	מִקָּב

### *Paradigm of Verbs in HIPHIL.*

[illegible]

*Paradigm of Verbs in HOPHHAL.*

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. וד
<b>PRETER.</b>						
Sing. 3 m.	הִקְטִיל	הִעֲמִיד	הִזְעִיק	הִשְׁמַע	הִנָּשׂ	הִיָּקַב
3 f.	הִקְטִילָהּ	הִעֲמִידָהּ	הִזְעִיקָהּ	הִשְׁמַעָהּ	הִנָּשָׂהּ	הִיָּקַבָּהּ
2 m.	הִקְטִילְתָּ	הִעֲמִידְתָּ	הִזְעִיקְתָּ	הִשְׁמַעְתָּ	הִנָּשִׂיתָ	הִיָּקַבְתָּ
2 f.	הִקְטִילְתְּ	הִעֲמִידְתְּ	הִזְעִיקְתְּ	הִשְׁמַעְתְּ	הִנָּשִׂיתְּ	הִיָּקַבְתְּ
1 com.	הִקְטִילְתִּי	הִעֲמִידְתִּי	הִזְעִיקְתִּי	הִשְׁמַעְתִּי	הִנָּשִׂיתִי	הִיָּקַבְתִּי
Plur. 3 com.	הִקְטִילוּ	הִעֲמִידוּ	הִזְעִיקוּ	הִשְׁמַעוּ	הִנָּשׂוּ	הִיָּקַבּוּ
2 m.	הִקְטִילְתֶּם	הִעֲמִידְתֶּם	הִזְעִיקְתֶּם	הִשְׁמַעְתֶּם	הִנָּשִׂיתֶם	הִיָּקַבְתֶּם
2 f.	הִקְטִילְתֶּן	הִעֲמִידְתֶּן	הִזְעִיקְתֶּן	הִשְׁמַעְתֶּן	הִנָּשִׂיתֶן	הִיָּקַבְתֶּן
1 com.	הִקְטִילְנוּ	הִעֲמִידְנוּ	הִזְעִיקְנוּ	הִשְׁמַעְנוּ	הִנָּשִׂינוּ	הִיָּקַבְנוּ

**INFINITIVE.**      הִקְטִיל    הִעֲמִיד    הִזְעִיק    הִשְׁמַע    הִנָּשׂ    הִיָּקַב

**IMPERATIVE.**

Sing. m.

f.

Plur. m.

f.

None.

**PRESENT.**

Sing. 3 m.	יִקְטִיל	יִעֲמִיד	יִזְעִיק	יִשְׁמַע	יִנָּשׂ	יִיָּקַב
3 f.	תִּקְטִיל	תִּעֲמִיד	תִּזְעִיק	תִּשְׁמַע	תִּנָּשׂ	תִּיָּקַב
2 m.	תִּקְטִיל	תִּעֲמִיד	תִּזְעִיק	תִּשְׁמַע	תִּנָּשׂ	תִּיָּקַב
2 f.	תִּקְטִילִי	תִּעֲמִידִי	תִּזְעִיקִי	תִּשְׁמַעִי	תִּנָּשִׂי	תִּיָּקַבִּי
1 com.	אֶקְטִיל	אֶעֱמִיד	אֶזְעִיק	אֶשְׁמַע	אֶנָּשׂ	אֶיָּקַב
Plur. 3 m.	יִקְטִילוּ	יִעֲמִידוּ	יִזְעִיקוּ	יִשְׁמַעוּ	יִנָּשׂוּ	יִיָּקַבּוּ
3 f.	תִּקְטִילְנָה	תִּעֲמִידְנָה	תִּזְעִיקְנָה	תִּשְׁמַעְנָה	תִּנָּשִׂנָה	תִּיָּקַבְנָה
2 m.	תִּקְטִילוּ	תִּעֲמִידוּ	תִּזְעִיקוּ	תִּשְׁמַעוּ	תִּנָּשׂוּ	תִּיָּקַבּוּ
2 f.	תִּקְטִילְנָה	תִּעֲמִידְנָה	תִּזְעִיקְנָה	תִּשְׁמַעְנָה	תִּנָּשִׂנָה	תִּיָּקַבְנָה
1 com.	נִקְטִיל	נִעֲמִיד	נִזְעִיק	נִשְׁמַע	נִנָּשׂ	נִיָּקַב

**Pres. apoc.**

**PARTICIPLE.**      מִקְטִיל    מֵעֲמִיד    מִזְעִיק    מִשְׁמַע    מִנָּשׂ    מִיָּקַב



*Paradigm of Verbs in HITHPAHEL.*

	Regular Verb.	Verb. 1 gutt.	Verb. 2 gutt.	Verb. 3 gutt.	Verb. 5 init.	Verb. דד.
<b>PRETER.</b>						
Sing. 3 m.	הִתְקַטֵּל	הִתְעַמֵּד	הִתְפַּקֵּד	הִתְנַגֵּשׁ	הִתְנַגֵּשׁ	הִתְבּוֹלֵל
3 f.	הִתְקַטְּלָה		הִתְפַּקְּדָה	הִתְנַגְּלָה		הִתְבּוֹלְלָה
2 m.	הִתְקַטַּלְתָּ	regular	הִתְפַּקַּדְתָּ	הִתְנַגַּחְתָּ	regular	הִתְבּוֹלַלְתָּ
2 f.	הִתְקַטַּלְתְּ		הִתְפַּקַּדְתְּ	הִתְנַגַּחְתְּ		הִתְבּוֹלַלְתְּ
1 com.	הִתְקַטַּלְתִּי		הִתְפַּקַּדְתִּי	הִתְנַגַּחְתִּי		הִתְבּוֹלַלְתִּי
Plur. 3 com.	הִתְקַטְּלוּ		הִתְפַּקְּדוּ	הִתְנַגְּלוּ		הִתְבּוֹלְלוּ
2 m.	הִתְקַטַּלְתֶּם		הִתְפַּקַּדְתֶּם	הִתְנַגַּחְתֶּם		הִתְבּוֹלַלְתֶּם
2 f.	הִתְקַטַּלְתֶּן		הִתְפַּקַּדְתֶּן	הִתְנַגַּחְתֶּן		הִתְבּוֹלַלְתֶּן
1 com.	הִתְקַטַּלְנוּ		הִתְפַּקַּדְנוּ	הִתְנַגַּחְנוּ		הִתְבּוֹלַלְנוּ

**INFINITIVE.** הִתְבּוֹלֵל הִתְנַגֵּשׁ הִתְנַגֵּל הִתְפַּקֵּד הִתְעַמֵּד הִתְקַטֵּל

**IMPERATIVE.**

Sing. m.	הִתְבּוֹלֵל	הִתְנַגֵּשׁ	הִתְנַגֵּל	הִתְפַּקֵּד	הִתְעַמֵּד	הִתְקַטֵּל
f.	הִתְבּוֹלְלִי	&c.	הִתְנַגְּלִי	הִתְפַּקְּדִי	הִתְעַמְּדִי	הִתְקַטְּלִי
Plur. m.	הִתְבּוֹלְלוּ		הִתְנַגְּלוּ	הִתְפַּקְּדוּ	הִתְעַמְּדוּ	הִתְקַטְּלוּ
f.	הִתְבּוֹלְלָנָה		הִתְנַגְּלָנָה	הִתְפַּקְּדָנָה	הִתְעַמְּדָנָה	הִתְקַטְּלָנָה

**PRESENT.**

Sing. 3 m.	יִתְבּוֹלֵל	יִתְנַגֵּשׁ	יִתְנַגֵּל	יִתְפַּקֵּד	יִתְעַמֵּד	יִתְקַטֵּל
3 f.	יִתְבּוֹלְלָה	&c.	יִתְנַגְּלָה	יִתְפַּקְּדָה		יִתְקַטְּלָה
2 m.	יִתְבּוֹלֵל	regular	יִתְנַגֵּל	יִתְפַּקֵּד	&c.	יִתְקַטֵּל
2 f.	יִתְבּוֹלְלִי		יִתְנַגְּלִי	יִתְפַּקְּדִי		יִתְקַטְּלִי
1 com.	יִתְבּוֹלֵל		יִתְנַגֵּל	יִתְפַּקֵּד		יִתְקַטֵּל
Plur. 3 m.	יִתְבּוֹלְלוּ		יִתְנַגְּלוּ	יִתְפַּקְּדוּ		יִתְקַטְּלוּ
3 f.	יִתְבּוֹלְלָנָה		יִתְנַגְּלָנָה	יִתְפַּקְּדָנָה		יִתְקַטְּלָנָה
2 m.	יִתְבּוֹלְלוּ		יִתְנַגְּלוּ	יִתְפַּקְּדוּ		יִתְקַטְּלוּ
2 f.	יִתְבּוֹלְלָנָה		יִתְנַגְּלָנָה	יִתְפַּקְּדָנָה		יִתְקַטְּלָנָה
1 com.	יִתְבּוֹלְלוּ		יִתְנַגְּלוּ	יִתְפַּקְּדוּ		יִתְקַטְּלוּ

**PRES. apoc.** — — — — —

**PARTICIPLE.** מִתְבּוֹלֵל מִתְנַגֵּשׁ מִתְנַגֵּל מִתְפַּקֵּד מִתְעַמֵּד מִתְקַטֵּל

*Paradigm of Verbs in HITHPAHEL.*

[illegible]



## VERBS FOR WRITING OUT.

§. 25. 1. Regular verb, שָׁפַט, he judged ; פָּתַב, he wrote ; דָּבַר, he spake.

First Guttural, עָבַר, he passed over ; חָכַם, he was wise ; הָרַג, he killed.

2. Guttural and ר as the 2d consonant, אָחַר, he was behind ; טָהַר, he was clean ; שָׁאַל, he asked ; גָּרַשׁ, he drove out.

3. Guttural שָׁלַח, he sent ; זָרַע, he sowed ; גָּבַהּ, he was high. נָפַל . פ"ן, he fell ; נָגַע, he touched ; נָצַר, he kept ; נָתַן, he gave.

צָרַד, he strengthened ; הָלַל, he praised ; עָזַז . ד"ד or ע"ע, he bound up ; חָנַן, he was gracious.

אָמַר, he said ; אָחַב, he loved ; אָבַד, פ"א, he perished.

יָלַד, he bare ; יָדַע, he knew ; יָרַד . ו"ו for פ"י, he descended ; יָקָר, he was precious.

יָלַל, he yelled ; יָשַׁר, he was straight ; יָנַק, proper, פ"י, he sucked.

יָצַק, he poured ; יָצַת, he kindled ; יָצַע, defective, פ"י, he strewed.

בּוֹשׁ, to be ashamed ; בּוֹת, to die ; שׁוּב, ע"ו, to return ; בּוֹא, to come.

שִׁית, to place ; רִיב, to strive ; גִּיל, ע"י, to exult.

חָטָא, he sinned ; יָרָא, he was afraid ; בָּרָא, ל"א, he created ; נָשָׂא, he lifted up.

נָכַח, he smote ; רָאָה, he saw ; עָלָה, ל"ה, he ascended ; חָרָה, he was hot ; אָתָּה, he came ; אָפָּה, he cooked.

N. B.—The student, before writing out any of these verbs, will do well to consult the Lexicon.

VERB WITH SUFFIXES.

	1 pers. sing.	2 sing. m.	2 sing. f.	3 sing. m.	3 sing. f.	1 pers. pl.	2 pl. m.	2 pl. f.	3 pl. m.	3 pl. f.
Pret. Kal 3 m.	יָבֹרֵךְ	תִּבְרֹךְ	תִּבְרָךְ	יִבְרַךְ	יִבְרָךְ	יִבְרְכּוּ	תִּבְרְכּוּ	תִּבְרָכְיָהּ	יִבְרְכּוּ	יִבְרָכְנָהּ
3 f.	יִבְרְכְּכִי	תִּבְרְכְּכִי	תִּבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	תִּבְרְכְּכִי	תִּבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי
2 m. {	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי
2 f.	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי
1 com.	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי
3 c.	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי
2 m.	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי
1 com.	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי	יִבְרְכְּכִי
Infinitive Kal	יִבְרֹךְ	יִבְרֹךְ	יִבְרֹךְ	יִבְרֹךְ	יִבְרֹךְ	יִבְרֹךְ	יִבְרֹךְ	יִבְרֹךְ	יִבְרֹךְ	יִבְרֹךְ
Imperative Kal	יִבְרֹךְ	יִבְרֹךְ	יִבְרֹךְ	יִבְרֹךְ	יִבְרֹךְ	יִבְרֹךְ	יִבְרֹךְ	יִבְרֹךְ	יִבְרֹךְ	יִבְרֹךְ
Future Kal 3 m.	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ
With 2 open-thetic 3 m.	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ
Plural 3 m.	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ
Praet. Piel	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ	יִבְרַךְ

## NOUNS.

§. 26. Nouns may be divided into three classes :—

I. Those consisting simply of the stem-letters.

II. Those formed by reduplication of one or more of the stem-letters.

III. Those formed by extraneous addition.

I. (1.) Of the first-class the simplest are those, originally monosyllables, having the toned vowel attached to the first stem-letter, whose original forms, קָטַל, קָטַל, קָטַל, have a helping vowel Segol, or with Guttural, Pathach, added, and now usually appear in the forms קָטַל, קָטַל, קָטַל, sometimes called Segolates. The signification was originally and is frequently abstract.

(2.) Those having the toned vowel attached to the second stem-letter, and thereby proclaiming their nearer relationship to the verb. The forms are קָטַל, קָטַל, קָטַל, קָטַל, קָטַל, including adjectives, participles, and substantives.

(3.) Those whose characteristic is a long unchangeable vowel, not belonging to the root, the forms are קָטַל, partic., and קָטַל, substantive.

II. (1.) Those formed by reduplication of the middle letter, of which the forms are קָטַל, קָטַל, קָטַל, קָטַל, קָטַל.

(2.) By the reduplication of the last consonant קָטַל.

(3.) By the reduplication of the two last קָטַל; in all which cases the reduplication has the same effect on the signification as in the Piel conjugation.

III. Of these are, (1.) Rare formations, מ, ח, or י, prefixed, as, אֶמְצָר, חֵיקָל, יָרִיב, יִצְחָר.

(2.) Those commonly occurring; (a) having a Mem prefixed, which is probably an abbreviation of מִי, *who*; מָה, *what*. To the former belong the participles, מְקַטֵּל, מְקַטֵּל, &c.; and to the latter a large number of substantives of the forms, מְקַטֵּל, מְקַטֵּל, מְקַטֵּל; (b) having a ת prefixed, and generally forming abstract substantives, תְּקַטֵּל, תְּקַטֵּל, &c., &c; (c) those having an appended syllable, *ân*, or *âm*, *ôn* or *ôm*, forming both adjectives and abstract nouns, קָטַל, קָטַל, קָטַל, קָטַל,

In the proper names שְׁלֵמָה and שְׁלִיחַ, the ך is supposed to have been dropped; (d) an appended י— as a termination, forming

adjectives from any substantive, but especially from proper names, as, עִבְרִי, Hebrew; מִצְרִי, Egyptian.

### GENDER.

§. 27. Nouns have only two Genders, masculine and feminine. The feminine termination is הַ—, like the *a* of Latin and Greek, or ת, \* ית— from י—. But many nouns are feminine which have not these terminations, as,—

1. All names of females. 2. Names of countries and cities. 3. The double members of the body, as, עֵינַן, the eye; אֵזְנַן, the ear, &c.

### NUMBER OF NOUNS.

§. 28. There are three numbers, singular, plural, and the dual, which is confined chiefly to those things which are double by nature or art.

The plural terminations are ים— and וֹת the former of which is usually the masculine, and the latter the feminine termination, though there are masculines like אֲבוֹת fathers, which have the latter termination; and feminines as נָשִׁים women, which have the former termination.

These terminations have the tone, and therefore, when added to words whose vowels are capable of change, sometimes shorten and sometimes destroy them, as,—

גְּדוֹל	גְּדוֹלִים	גְּדוֹלוֹת
רָשָׁע	רָשָׁעִים	רָשָׁעוֹת
חָזָק	חָזָקִים	חָזָקוֹת

The termination of the dual is ים—, as, אָזְנַיִם, two ears; יָדַיִם, two hands, &c., &c.

### COMPARISON OF ADJECTIVES.

§. 29. The Comparative is expressed by the preposition מִן *from*, following [like the ablative in Latin, &c.]. The Superlative by repetition, or by prepositions, &c.

### REGIMEN, CONSTRUCTED STATE.

§. 30. There is little in Hebrew analogous to the Latin and Greek

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\* This feminine termination has the tone, and therefore when added to the masculine, destroys the vowel most remote from it, if that vowel be changeable; as, חָזָק, חָזָקָה : חָזָקָה, חָזָקָה.

declensions. When a Genitive is required, a change is made, if possible, in the governing word, not in that which is governed. The governing word is looked upon as closely connected with that which it governs, and therefore, losing its tone, either partially or entirely, shortens its vowels, as,—

Absolute state,—

יָד yāhd, hand. יַד דָּוִד yād-David, the hand of David.

דָּבָר da-vār, a word ; דְּבַר אֱלֹהִים d'var Elo-him, word of God.

§. 31. The feminine turns הָ into הַ, as,—

מַלְכָּה, a queen ; מַלְכַּת שֶׁבַע, queen of Sheba.

שִׁפְחָה, maid-servant ; שִׁפְחַת שָׂרָה, maid-servant of Sarah.

§. 32. The plural masculine loses the ם, and turns Hhirek into Tsere, as, דְּבָרִים, דְּבָרִי.

§. 33. The plural feminine shortens the vowels, if possible, as, שִׁפְחוֹת sh'pha-hhóth, שִׁפְחוֹת shiph-hhoth, שָׁנוֹת sha-nòth, שָׁנוֹת sh'noth, &c.

§. 34. The other cases are expressed by the help of prepositions. The Accusative has the same form as the Nominative, but is frequently denoted by the word אֶת or אֵת, which appears originally to have signified “strength,” and thence like עָצָם, to have come to signify “self,” “substance.” And hence it is sometimes used before the Nominative also, as, אֶת-הַיּוֹב, the bear himself.

## THE ARTICLE.

§. 35. There is one article, the definite, supposed to have been originally הָל. This full form is rare, the ל is generally assimilated, and therefore the following letter doubled, if it be not a Guttural or ך, by means of a Dagesh-forte, as הַמַּלְכָּה, ham-mal-kah, the Queen.

§. 36. Before Gutturals and ך, the ה takes Kametz. Excepting that before ך and ה the Pathach frequently remains. When the Guttural has itself Kametz, and the word is of more than one syllable, ה takes Segol, as, הַהָרִים he-ha-rim; if a monosyllable, Kametz is retained as הָהָר.

§. 37. When the noun with an article has an adjective, the adjective also takes the article, as, הַיְּשָׁה הַטוֹבָה, the good woman. If it have a demonstrative pronoun besides, then the pronoun also takes the article, as, הַיְּשָׁה הַטוֹבָה הַזֹּאת, the woman, the good, the this, this good woman.

PARADIGMS OF THE DECLENSION OF NOUNS.

§. 38. The Declension of Nouns in Hebrew is confined to the changes made to express the Feminine, the Construct state, and the Plural. The following tables present the chief varieties :—

I. NOUNS OF THE FIRST FORMATION.

	A	E	O
Absol. state m.	יָלֵד	סָתַר	פָּקַד
Construct state	the same	—	—
Plural	יָלָדִים	סָתָרִים	פָּקָדִים (פֶּ)
Construct state	יָלָדִי (—י)	סָתָרִי	פָּקָדִי
Dual	יָלָדִים (—י)	סָתָרִים	פָּקָדִים
Construct state	יָלָדִי (—י)	סָתָרִי	פָּקָדִי

Feminines.

Absol. state f.	יָלָדָה (—י)	סָתָרָה	פָּקָדָה
Construct state	יָלָדָת (—י)	סָתָרָת	פָּקָדָת
Plural	יָלָדוֹת	סָתָרוֹת	פָּקָדוֹת (פֶּ)
Construct state	יָלָדוֹת (—י)	סָתָרוֹת	פָּקָדוֹת
Dual	יָלָדָתִים (—י)	סָתָרָתִים	פָּקָדָתִים
Construct state	יָלָדָתִי	סָתָרָתִי	פָּקָדָתִי

1. Guttural.			2. Guttural.			3. Guttural.		
A	E	O	A	E	O	A	E	O
חָסַד	עָמָה	עָפָר	נָעַר	* זָאב	פָּעַל	פָּתַח	נָצַח	לָמַח
—	—	—	—	—	—	—	—	—
חָסָדִים	עָמָהִים	עָפָרִים	נָעָרִים	זָאבִים	פָּעָלִים	פָּתָחִים	נָצַחִים	לָמַחִים
חָסָדִי	עָמָהִי	עָפָרִי	נָעָרִי	זָאבִי	פָּעָלִי	פָּתָחִי	נָצַחִי	לָמַחִי

Feminines.

עָלְמָה	עָצְמָה	רָחֵקָה	מְבַחָה	שָׁבַעָה
אֶמְרָה		אֶתְבָּה		
חֶמְדָּה		פְּחֻדָּה		

\* Instead of the regular Segolate E of the 2d Guttural.

## 2. From Verbs ע"ע.

	A.	E	O
Absolute, m.	גַּל	אֵם מֵד	חָק
Construct	—	—	—
Plural	גָּלִים	אֲמוֹת	חָקִים
Construct	גָּלִי	אֲמוֹת	חָקִי
Feminine	גָּלָה	חָפָה	חָקָה
Construct	גָּלַת	חָפַת	חָקַת
Plural	גָּלוֹת	חָמוֹת	חָקוֹת
Construct	—	—	—

## 3. From Verbs ע"י and ע"ו.

	A	O
Absolute, m.	לִיל שׁוֹר מָוֶה	שׁוֹק
Construct	לִיל מוֹת	—
Plural	לִיל שׁוֹרִים (שׁוֹרִים) מוֹתִים	שׁוֹקִים
Construct	לִיל שׁוֹרִי (שׁוֹרִי) מוֹתִי	שׁוֹקִי
Feminine	לִיל שׁוֹרָה מוֹתָה	שׁוֹקָה
Construct	לִיל שׁוֹרָת מוֹתָת	שׁוֹקַת
Plural	לִיל שׁוֹרוֹת מוֹתוֹת	שׁוֹקוֹת
Construct	—	—

## 4. From Verbs ל"ה.

	A	O
Absolute, m.	שָׁחַ שָׁבִי	שָׁחַ יָפִי יָפִי
Construct	—	—
Plural	שָׁחִים שָׁבוֹים	יָפִי יָפִי יָפִי
Construct	(שָׁבִי) שָׁבִי שָׁבוֹי	(יָפִי) יָפִי יָפִי
Dual	שָׁחִים לְחִי	—
Construct	שָׁחִי לְחִי	—
Feminine	שָׁחָה שָׁבָה	יָפָה
Construct	שָׁחָת שָׁבַת	יָפִית
Plural	שָׁחוֹת שָׁבוֹת	יָפִיּוֹת
Construct	שָׁחוֹת קָלוֹת קָצוֹת קָצוֹת	יָפִיּוֹת

II. NOUNS OF THE SECOND FORMATION, AND THOSE SIMILAR, AS, מְקוֹם.

	1. קָטַל	2. קָטַל	3. קָטַל	4. קָטַל	5. קָטַל
Absol. m.	יָשַׁר	זָהוּ	שָׁבַע	קָדוֹשׁ	פָּקִיד
Constr.	יָשַׁר	זָהוּ (לְכוֹן)	שָׁבַע	קָדוֹשׁ	פָּקִיד
Plural	חֲכָמִים	זִקְנִים	שֹׁבְעִים	קָדוֹשִׁים	פָּקִידִים
Constr.	{ חֲכָמִי יָשָׁרִי (י) }	זִקְנִי	שֹׁבְעִי	קָדוֹשִׁי	פָּקִידִי
Dual	חֲכָמִים	זִקְנִים			
Constr.	חֲכָמִי	זִקְנִי			

Plural.

Fem.	יָשָׁרָה	זָהָה	שָׁבָה	קָדָשָׁה	פָּקִידָה
Constr.	{ חֲכָמָה יָשָׁרָה }	זָהָה	שָׁבָה	קָדָשָׁה	פָּקִידָה
Plural	יָשָׁרוֹת	זָהָוֹת	שָׁבוֹת	קָדָשׁוֹת	פָּקִידוֹת
Constr.	{ יָשָׁרוֹת (יֵש) }	זָהָוֹת	שָׁבוֹת	קָדָשׁוֹת	פָּקִידוֹת
Dual	יָשָׁרָתִים	זָהָוָתִים	שָׁבוֹתִים	קָדָשׁוֹתִים	פָּקִידוֹתִים
Constr.	יָשָׁרָתִי	זָהָוָתִי	שָׁבוֹתִי	קָדָשׁוֹתִי	פָּקִידוֹתִי

From ל"ח.

	1	2	3	4	5
Absol. m.	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל
Constr.	קָטַל	קָטַל	קָטַל	קָטַל	קָטַל
Plural	קָטַלִּים	קָטַלִּים	קָטַלִּים	קָטַלִּים	קָטַלִּים
Constr.	קָטַלִּי	קָטַלִּי	קָטַלִּי	קָטַלִּי	קָטַלִּי
Dual	קָטַלִּים	קָטַלִּים	קָטַלִּים	קָטַלִּים	קָטַלִּים
Constr.	קָטַלִּי	קָטַלִּי	קָטַלִּי	קָטַלִּי	קָטַלִּי
Fem.	קָטַלָּה	קָטַלָּה	קָטַלָּה	קָטַלָּה	קָטַלָּה
	קָטַלָּה	קָטַלָּה	קָטַלָּה	קָטַלָּה	קָטַלָּה
	קָטַלָּה	קָטַלָּה	קָטַלָּה	קָטַלָּה	קָטַלָּה
	קָטַלָּה	קָטַלָּה	קָטַלָּה	קָטַלָּה	קָטַלָּה
	קָטַלָּה	קָטַלָּה	קָטַלָּה	קָטַלָּה	קָטַלָּה

From ע"צ.

1	2	3
קָטַל	קָטַל	קָטַל
—	קָטַל	קָטַל
קָטַלִּים	קָטַלִּים	קָטַלִּים
קָטַלִּי	קָטַלִּי	קָטַלִּי
קָטַלִּים	קָטַלִּים	קָטַלִּים
קָטַלִּי	קָטַלִּי	קָטַלִּי
קָטַלָּה	קָטַלָּה	קָטַלָּה
קָטַלָּה	קָטַלָּה	קָטַלָּה
קָטַלָּה	קָטַלָּה	קָטַלָּה
קָטַלָּה	קָטַלָּה	קָטַלָּה

From ע"ו.

1	2	3
קָטַל	קָטַל	קָטַל
—	קָטַל	קָטַל
קָטַלִּים	קָטַלִּים	קָטַלִּים
קָטַלִּי	קָטַלִּי	קָטַלִּי
קָטַלִּים	קָטַלִּים	קָטַלִּים
קָטַלִּי	קָטַלִּי	קָטַלִּי
קָטַלָּה	קָטַלָּה	קָטַלָּה
קָטַלָּה	קָטַלָּה	קָטַלָּה
קָטַלָּה	קָטַלָּה	קָטַלָּה
קָטַלָּה	קָטַלָּה	קָטַלָּה

The vowel unchangeable in all.



III. NOUNS IN WHICH THE FIRST SYLLABLE REMAINS UNCHANGED.

1. With E in the last Syllable.

S. Absol. m.		פֹּחֵב	מִסְפָּר	מִזְבֵּחַ	מִרְצֵץ
Constr.		—	מִסְפָּד		
Plural		פֹּחֲבִים	מִסְפָּדִים		
Constr.		פֹּחֲבֵי	מִסְפָּדֵי		
Fem.	פֹּחֲבָה	פֹּחֲבָה	מִזְקָדָה	מִצְבָּח	
Constr.	פֹּחֲבָת	שְׂמִיעָה	מִזְקָדָת	מִצְבָּחַת	מִצְבֵּחַת
Plural	פֹּחֲבוֹת		מִזְקָדוֹת	מִצְבָּחוֹת	
Constr.	—		—	מִצְבָּחוֹת	

And so all Participles in E, מִתְקַטֵּל , מִתְקַטֵּל .

2. With A in the last Syllable.

						Nouns in לֹ— .	Nouns in לֹ— .
S. Absol. m.	פֹּחֵב *	נִקְבָּח	מִסְפָּר	דִּין		אֶלְמֵן	זֶקֶן
Constr.	פֹּחֵב	נִקְבָּח	מִסְפָּר	דִּין		אֶלְמֵן	זֶקֶן
Plural	פֹּחֲבִים	נִקְבָּחִים	מִסְפָּרִים	דִּינִים		אֶלְמָנִים	זֶקֶנִים
Constr.	פֹּחֲבֵי	נִקְבָּחֵי	מִסְפָּרֵי	דִּינֵי	דִּינֵי	אֶלְמָנֵי	זֶקֶנֵי
Fem.	פֹּחֲבָה	נִקְבָּחָה	מִשְׁפָּחָה	דִּינָה	עֲצָבָה	אֶלְמָנָה	זֶקֶנָה
Constr.	חֲתָמָה	{ נִקְבָּחָת נִקְבָּחָת }	מִשְׁפָּחָה	דִּינָת	עֲצָבָה	אֶלְמָנָה	זֶקֶנָה
Plural	פֹּחֲבוֹת	נִקְבָּחוֹת	מִשְׁפָּחוֹת	דִּינוֹת	עֲצָבוֹת	אֶלְמָנוֹת	זֶקֶנוֹת
Constr.	פֹּחֲבוֹת	נִקְבָּחוֹת	מִשְׁפָּחוֹת	דִּינוֹת	—	אֶלְמָנוֹת	—

N.B. Those from verbs ל"ה, with unchangeable first syllable, as, נִקְבָּח , מִקְנָה , מִדָּוָה , like קִשָּׁה .

\* י follows the vowel-change of the final syllable.

† And so Participles in A, as, מִתְקַטֵּל , מִתְקַטֵּל .

IV. ADJECTIVES IN י .

Absol. m.	עֲבָרִי	
Constr.	—	
Plural	עֲבָרִיִּים	נִקְרִים
Constr.	עֲבָרִי	נִקְרִי
Fem.	עֲבָרִיָּה	
Constr.	עֲבָרִיָּה	
Plural	עֲבָרִיּוֹת	
Constr.	—	

# NOUNS WITH SUFFIXES.

§. 38. As in the verbs, fragments of the personal pronouns are also appended to the nouns in order to express possession. These suffixes are annexed either to the ground-form or the construct state of the noun so as to make one word, and are properly the Genitive after the noun.

## 1. MASCULINE NOUNS WITH SUFFIXES. FIRST FORMATION.

	Suff.	SING.	Plural, const.
My, com.	—	מִי	מִי
Thy, m.	אֲ	אַתָּה	אַתָּה
Thy, fem.	אֵ	אַתְּ	אַתְּ
His	הֵ	הוא	הוא
Her	הָ	היא	היא
Our, com.	נֵ	אֲנֵנוּ	אֲנֵנוּ
Your, m.	כֵּ	אַתָּה	אַתָּה
Your, fem.	כִּי	אַתְּ	אַתְּ
Their, m.	מֵ	הֵם	הֵם
Their, fem.	מִן	הֵנָּה	הֵנָּה
Plural, const.			
My, com.	—	אֲנֵנוּ	אֲנֵנוּ
Thy, m.	אֲ	אַתָּה	אַתָּה
Thy, fem.	אֵ	אַתְּ	אַתְּ
His	הֵ	הוא	הוא
Her	הָ	היא	היא
Our, com.	נֵ	אֲנֵנוּ	אֲנֵנוּ
Your, m.	כֵּ	אַתָּה	אַתָּה
Your, fem.	כִּי	אַתְּ	אַתְּ
Their, m.	מֵ	הֵם	הֵם
Their, fem.	מִן	הֵנָּה	הֵנָּה





NUMERALS.

§. 39. The word ᳵ᳚᳚᳚, one, is construed as an adjective. The remaining numbers from 2—10 are ancient substantives, but often construed adverbially. The numbers from 11—19 are expressed by adding units to Ten. 20 is expressed by the Plural of 10. From 30—90 the Tens are expressed by adding the Plural form to the Units, without any distinction of Gender. 100 has a proper name. The Ordinals for ten places are made by the adjective termination '—, after which the Cardinals are employed.

Masculines.		Feminines.		Tens.		Hundreds.		Thousands.	
Absol.	Constr.	Absol.	Constr.						
1	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	{ ᳵ᳚᳚᳚ }	—	100	ᳵ᳚᳚᳚, constr.	ᳵ᳚᳚᳚, pl. ᳵ᳚᳚᳚		
2	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	20	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	2,000	ᳵ᳚᳚᳚
3	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	30	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	3,000	ᳵ᳚᳚᳚
4	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	40	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	4,000	ᳵ᳚᳚᳚
5	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	50	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	5,000	ᳵ᳚᳚᳚
6	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	60	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	6,000	ᳵ᳚᳚᳚
7	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	70	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	7,000	ᳵ᳚᳚᳚
8	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	80	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	8,000	ᳵ᳚᳚᳚
9	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	90	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	9,000	ᳵ᳚᳚᳚
10	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	—	1000	ᳵ᳚᳚᳚	ᳵ᳚᳚᳚	10,000	ᳵ᳚᳚᳚
									And ᳵ᳚᳚᳚, amyriad.
									Dual ᳵ᳚᳚᳚
									Plural ᳵ᳚᳚᳚

NUMERALS—(Continued).

	Masculine.	Feminine.		Masculine.	Feminine.
11	אַרְבָּעָה עָשָׂר	אַרְבָּעִים	21	עֶשְׂרִים	עֶשְׂרִים
	אַרְבָּעִים	אַרְבָּעִים		עֶשְׂרִים	עֶשְׂרִים
12	חָמֵשׁ עָשָׂר	חָמֵשׁ עָשָׂר	22	עֶשְׂרִים	עֶשְׂרִים
	חָמֵשׁ	חָמֵשׁ		עֶשְׂרִים	עֶשְׂרִים
13	שֵׁשׁ עָשָׂר	שֵׁשׁ עָשָׂר	53	חֲמִשָּׁנִים	חֲמִשָּׁנִים
	שֵׁשׁ	שֵׁשׁ		חֲמִשָּׁנִים	חֲמִשָּׁנִים
14	שִׁבְעָה עָשָׂר	שִׁבְעָה עָשָׂר		חֲמִשָּׁנִים	חֲמִשָּׁנִים
	שִׁבְעָה	שִׁבְעָה		חֲמִשָּׁנִים	חֲמִשָּׁנִים
15	עָשָׂר עָשָׂר	עָשָׂר עָשָׂר		חֲמִשָּׁנִים	חֲמִשָּׁנִים
	עָשָׂר	עָשָׂר		חֲמִשָּׁנִים	חֲמִשָּׁנִים
16	שְׁנָיִם עָשָׂר	שְׁנָיִם עָשָׂר		חֲמִשָּׁנִים	חֲמִשָּׁנִים
	שְׁנָיִם	שְׁנָיִם		חֲמִשָּׁנִים	חֲמִשָּׁנִים
17	שְׁלֹשָׁה עָשָׂר	שְׁלֹשָׁה עָשָׂר		חֲמִשָּׁנִים	חֲמִשָּׁנִים
	שְׁלֹשָׁה	שְׁלֹשָׁה		חֲמִשָּׁנִים	חֲמִשָּׁנִים
18	אַרְבָּעִים עָשָׂר	אַרְבָּעִים עָשָׂר		חֲמִשָּׁנִים	חֲמִשָּׁנִים
	אַרְבָּעִים	אַרְבָּעִים		חֲמִשָּׁנִים	חֲמִשָּׁנִים
19	עָשָׂר עָשָׂר	עָשָׂר עָשָׂר		חֲמִשָּׁנִים	חֲמִשָּׁנִים
	עָשָׂר	עָשָׂר		חֲמִשָּׁנִים	חֲמִשָּׁנִים

ETC.

ETC.

## NOTES ON THE NUMERALS.

Note 1. The numerals from two to ten are placed, First, before the substantive, either in the absolute state, or the constructed, **שְׁלֹשָׁה שֶׁקֶלִים**, three shekels ; **שְׁלֹשָׁת שֶׁקֶלִים**, a three of shekels ; Secondly, more rarely after the substantive in the absolute state, **שְׁלֹשָׁה שֶׁקֶלִים**, three shekels.

2. The numbers two to ten almost always take the substantive in the plural, unless it be a noun of multitude.

3. The numbers from eleven to nineteen usually stand before the thing numbered, and take the plural, except in some nouns, which often require to be mentioned with numbers ; these are **יוֹם**, a day ; **שָׁנָה**, a year ; **אֶמְלָה**, an ell ; **אַלְפָּה**, a thousand, and **אִישׁ** very frequently.

4. The tens may stand, First, before the noun expressing the thing numbered, in which case this noun is placed in the singular, as **עֶשְׂרִים עִיר**, twenty cities, or, in the plural ; Secondly, after it, in which case the noun is put in the plural, as **אַחַדְעָשְׂרִים**, twenty she-asses.

5. In numbers consisting of tens and units, the noun expressing the thing numbered, may stand, First, in the singular, after the number, as, **שְׁלֹשִׁים וְשָׁמֹנֶה שָׁנָה**, thirty-eight years ; or, Secondly, in the plural, before the number, as, **עָרִים עֶשְׂרִים וְשָׁתַיִם** ; twenty-two cities ; or, Thirdly, it is repeated in the singular with the tens, and the plural with the units, as, **חֲמִישִׁים וְשִׁבְעִים שָׁנָה**, seventy-five years.

6. The numbers **אַלְפָּה** and **בִּמְאֹדָה** may be construed in the same way as the units (Note 1).

7. The nouns of number may have the article, First, without substantives in reference to before-mentioned objects, as, **הָאַרְבָּעִים**, the forty ; **הַשְּׁלֹשָׁה**, these three ; Secondly, with substantives spoken of definitely, in which case the number being in the construct state, the article is joined to the word governed, as, **שְׁנֵי הַמְּאֹרֹת**, the two lights ; or interposed, **שְׁנַיִם הָעָשָׂר אִישׁ**, the twelve men ; Thirdly, when they stand for ordinals.

8. The distributives are expressed by repetition of the cardinals, as, **שִׁבְעָה שִׁבְעָה**, by sevens.

9. The proportionals by the Duals of the cardinals, as, שִׁבְעָתִים, sevenfold.

10. The numeral adverbs by פַּעַם, as, פַּעַם אֶחָת, once; פַּעַמִּים, twice; שְׁלֹשׁ פַּעַמִּים, thrice.

## THE PARTICLES.

§. 40. The so-called Particles are either words which can stand by themselves, *Separate*; or fragments that must be joined to another word, *Inseparables*.

### *Pronouns.*

1. i. The personal pronouns have been given, page 6. The demonstrative pronouns are זֶה, *this*; fem. זאת (זֹאת, זוֹת); com. זה. Plural, com. אֵלֶּה, and אֵלֶּהּ, *these*.

The pronoun הוּא, with its feminine and plural, are used with the particle to express *that*, as הַיּוֹם הַזֶּה, *that day*.

ii. The *relative* pronoun is אֲשֶׁר, *who, which*, for all cases and genders. It is sometimes abbreviated into שֶׁ, when it is joined to the following word, the first letter of which then takes Dagesh-forte, if possible, to signify the assimilation of the א.

iii. The *interrogative* pronouns are מִי, *who*; מָה, *what*. Before Makkeph it is מַה, also before ה, ו, ע. Before a Guttural with Kametz it takes Segol.

2. The Inseparable Particles are—

i. ה, the article. See page 28.

ii. הֲ, *Interrogative*, denoting a question. It usually has =. Before a Sh'va or Guttural it takes Pathach, as, הֲמַעַט, *Is it little?* before a Guttural with Kametz it takes Segol, הֲאֵנִי, *Is it I?*

iii. ו, the *Conjunction*, which commonly takes simple Sh'va; before another Sh'va, or a Labial letter, it has Shurek; before the tone syllable Kametz.

iv. The so-called Vau conversive, joined to the Future apocopate with ו, and followed by a Dagesh-forte. It turns the future into the narrative tense, as, וַיָּקִים, *he shall arise*; וַיָּקָם, *and he arose*. It draws back the tone. It is supposed to be a remnant of the verb הָיָה, *he was*. The older grammarians also adopted a Vau conversive of the Preterite, which throws the tone forward, as, כָּתַבְתָּ, *thou hast written*; וְכָתַבְתָּ, *and thou shalt write*.

v. The Prepositions, בְּ, *in*; לְ, *to*; כִּי, *according to*, as. Before



the tone-syllable they take  $\text{־}$ , as  $\text{בְּכֶם}$ , in you ;  $\text{לֵלֶכֶת}$ , to go ; before a simple Sh'va they take Hhirek,  $\text{לְקַטֵּל}$  for  $\text{לִקְטֹל}$  ; before a compound Sh'va, the vowel with which it is compounded, as,  $\text{פְּאַשְׁרֵי}$ ,  $\text{פְּחִימֵי}$ . Before Yod with Sh'va they take Hhirek,  $\text{בְּיָמֵי}$  for  $\text{בִּימֵי}$ ,  $\text{בְּיָמֵי}$ .

When they come before the article the  $\text{א}$  is often omitted, and they take its vowel,  $\text{בְּשָׁמַיִם}$  for  $\text{בְּתִשְׁמַיִם}$ ,  $\text{פִּיּוֹם}$  for  $\text{פְּתִיּוֹם}$ ,  $\text{לְחֶזֶקְךָ}$  for  $\text{לְחֶזֶקְךָ}$ .

vi.  $\text{מִן}$ , an abbreviation of the preposition  $\text{מִן}$ , from, usually has Hhirek, and a Dagesh-forte in the following letter. If that letter does not admit Dagesh, it then takes Tzere.

Sometimes the  $\text{־}$  remains, as,  $\text{מִחוּץ}$ , outside ;  $\text{מִלְּמַעְלָה}$ , from above ;  $\text{מִיְּהוּדָה}$ , from Judah.

These prepositions take suffixes, as—

	Sing.	Plur.	Sing.	Plur.	Sing.	Plural.
1.	$\text{לִי}$	$\text{לָנוּ}$	$\text{לְמוֹנִי}$	$\text{לְמוֹנֵינוּ}$	$\text{מִמֶּנִּי}$	poet. $\text{מִמֵּינוּ}$
2 m.	$\text{לָךְ}$	$\text{לָכֶם}$	$\text{לְמוֹךְ}$	$\text{לְכֶם}$	$\text{מִמֶּךָ}$	pause $\text{מִמְּכֶם}$
In pause	$\text{לָךְ}$					
2 f.	$\text{לָךְ}$	$\text{לָכֶן}$	—	—	$\text{מִמֶּךָ}$	$\text{מִמֶּנּוּ}$
3 m.	$\text{לּוֹ}$	$\text{לָהֶם}$ poet. $\text{לָמוֹ}$	$\text{לְמוֹחֵי}$	$\text{לָהֶם}$	$\text{מִמֶּנּוּ}$ poet.	$\text{מִמֶּנּוּ}$
				$\text{מִמֶּנּוּ}$	and $\text{מִמֶּנּוּ}$	poet. $\text{מִמֶּנּוּ}$
3 f.	$\text{לָהּ}$	$\text{לָהֶן}$	$\text{לְמוֹתָ}$	$\text{לָהֶן}$	$\text{מִמֶּנָּה}$	$\text{מִמֶּנָּה}$

Note—Besides these inseparable prepositions, there are many other words used as prepositions, and to be learned by use.

3. *Adverbs.* It is here only necessary to notice that there are a few adverbs with an adverbial termination  $\text{־}$  or  $\text{־}$ , as  $\text{אִמְנֵן}$ , verily,  $\text{רַחֲמֵי}$ , gratis ;  $\text{יוֹמָם}$ , by day ;  $\text{פְּתָאֵם}$ , suddenly. The others will be learned by use.

4. *Interjections.* There are some few natural sounds of exclamation, as,  $\text{אֵי}$ ,  $\text{אֵי}$ ,  $\text{אֵי}$ ,  $\text{אֵי}$ . Most have become interjections by usage, as,  $\text{לֵי}$ , if, utinam.  $\text{הִנֵּן}$  and  $\text{הִנֵּה}$ , behold !  $\text{חֲלִילָה}$ , absit ;  $\text{פִּי}$ , I pray ;  $\text{נָא}$ , much the same.

# EXERCISES.

## 1. *Substantive and Adjective, with and without Article, Pronoun, and Suffixes.*

Note.—The Adjective is put after the Substantive.

A <sup>1</sup>wise <sup>2</sup>king. The wise king. This wise king. That wise king.  
 Wise kings. The wise kings. These wise kings. Those wise  
 kings. <sup>3</sup>To <sup>4</sup>great <sup>5</sup>men. <sup>6</sup>From those <sup>7</sup>great <sup>8</sup>men. In that <sup>9</sup>high  
<sup>10</sup>mountain. Those <sup>11</sup>holy <sup>12</sup>priests. Wicked <sup>13</sup>scorners. A <sup>14</sup>holy <sup>15</sup>law.  
 The holy law. This holy law. That holy law. Good <sup>16</sup>command-  
 ments. The good commandments. These good commandments.  
 Those good commandments. In that good and wise and holy law.  
 From this <sup>17</sup>evil <sup>18</sup>counsel. To that great and holy congregation. Thy  
 wise kings [literally, thy kings the wise]. My holy laws [my law  
 the holy]. Your holy priests [your priests the holy]. Our wise  
 queen [our <sup>19</sup>queen the wise]. Your good commandments. Thy good  
 and wise and holy law. In your good and great and holy congre-  
 gation.

1. Wise חָכָם. 2. King מֶלֶךְ. 3. To לְ. 4. Great גָּדוֹל.  
 5. From מִן. 6. Man אִישׁ. 7. In בְּ. 8. High גָּבוֹהַּ. 9. Moun-  
 tain הָר. 10. Holy קָדוֹשׁ. 11. Priest כֹּהֵן. 12. Wicked רָשָׁע;  
 Scorners שְׂנְאִים. 13. Law תּוֹרָה. 14. Good טוֹב. 15. Command-  
 ment מִצְוָה. 16. Evil רָע. 17. Counsel עֲצָה. 18. Congregation  
 עֵדָה. 19. Queen מַלְכָּה.

## 2. *Adjective as Predicate, when it does not take the Article.*

The Personal Pronoun is used instead of the verb Substantive.

The king is wise [the king wise he]. That mountain is high

[that mountain high he]. This law *is* holy [this law holy she]. These commandments *are* good [these commandments good they]. Those counsels *were* not good.

Note.—The predicate may also be placed first, and the copula altogether omitted. Thus, Wise, and good, and holy *are* the commandments. High *is* that holy mountain. Wicked *are* those men. Great *is* our holy congregation. Evil *were* his counsels.

### 3. Construct State.

<sup>1</sup>The word of <sup>2</sup>God <sup>3</sup>*is* truth, and his righteousness <sup>4</sup>is great. The <sup>5</sup>dust  
<sup>6</sup>of the earth, and the <sup>7</sup>sand of the sea-shore [<sup>8</sup>lip of the <sup>9</sup>sea], and the  
<sup>10</sup>stars of the high <sup>11</sup>heavens. Precious <sup>12</sup>in the eyes <sup>13</sup>of the LORD <sup>14</sup>*is* the  
<sup>15</sup>death of his <sup>16</sup>saints. Her <sup>17</sup>ways *are* ways of pleasantness, and <sup>18</sup>all her <sup>19</sup>paths  
<sup>20</sup>are peace. Length <sup>21</sup>of days <sup>22</sup>*is* in her <sup>23</sup>right hand. She <sup>24</sup>is a tree <sup>25</sup>  
<sup>26</sup>of life to him laying hold <sup>27</sup>on her. The <sup>28</sup>fear of the LORD <sup>29</sup>*is* the chief  
<sup>30</sup>part of wisdom. The <sup>31</sup>desire of righteous <sup>32</sup>men <sup>33</sup>is only good. My  
<sup>34</sup>ways are not your ways. The <sup>35</sup>thoughts of the righteous are not the  
thoughts of the wicked. Their <sup>36</sup>counsels *are* always good in the eyes  
of their God. Sarai <sup>37</sup>the wife of Abraham, a woman <sup>38</sup>fair to look  
upon [lit. beautiful <sup>39</sup>of appearance]. The <sup>40</sup>daughter of Jacob, the  
sister of the Patriarchs. The <sup>41</sup>daughters of the priest of Midian,  
the sisters of Moses' wife. The <sup>42</sup>women of Samaria, the <sup>43</sup>daughters of  
the land. The <sup>44</sup>captain of the Lord's <sup>45</sup>host. The <sup>46</sup>families of the  
children of Gershon. The <sup>47</sup>ark of the <sup>48</sup>covenant of the LORD. The  
<sup>46</sup>tables of stone, and the <sup>47</sup>rod of Aaron.

1. Word דָּבָר. 2. God אֱלֹהִים. 3. Truth אֱמֶת. 4. Righteousness צְדָקָה. 5. Dust עָפָר. 6. Earth אֶרֶץ. 7. Sand חֹל. 8. Lip שִׁפָּה. 9. Sea יָם. 10. Star כּוֹכָב. 11. Heavens שָׁמַיִם. 12. Precious יָקָר. 13. Eye עֵין. 14. The LORD יְהוָה. 15. Death מוֹת.

16. Saint—pious קַדִּישׁ (this might be also the Dative with לְ). 17. Way דֶּרֶךְ. 18. Pleasantness נֶעֱמַם. 19. All, subst. the totality, כָּל (with Makkeph). 20. Path נִתְיָבָה. 21. Peace שְׁלוֹם. 22. Length אָרְךְ. 23. Day יוֹם. 24. Right hand יְמִין. 25. Tree עֵץ. 26. Life חַיִּים. 27. Laying hold מִחֲזִיק with אַחֲרָיו after it. 28. Fear יִרְאָה. 29. Chief part, beginning, רֵאשִׁית. 30. Wisdom חָכְמָה. 31. Desire תַּאֲוָה. 32. Righteous צַדִּיק. 33. Only אֵין. 34. Thought מַחְשָׁבָה. 35. Wife אִשָּׁה. 36. Beautiful יָפָה. 37. Appearance מַרְאֶה. 38. Daughter בֵּת. 39. Sister אֲחוֹת. 40. Patriarch, father אֲבִי. 41. Captain, prince שָׂר. 42. Host צָבָא. 43. Family מִשְׁפָּחָה. 44. Ark אָרוֹן. 45. Covenant בְּרִית. 46. Table לֵוִי. 47. Stone אֶבֶן. 48. Rod, staff, מִטָּה.

#### 4. *The Comparative.*

Is expressed by prefixing מִן to the word standing for the object with which comparison is made.

This people is stronger than we, and their sons more numerous than ours [than our sons]. The end of Job *was* blessed more than the beginning, and he greater than all the children of the East. What is sweeter than honey, and what is stronger than a lion? More precious is she than rubies. And it was greater the wisdom of Solomon than the wisdom of Egypt, and he was wiser than all men. He was more honourable than all the house of his father. Princes more, and more honourable than these.

The *Superlative* is expressed similarly by the *Positive*, with an article prefixed, or by Suffix.

Behold! the youngest is with our father this day. At the eldest he began, and at the youngest he finished. From the greatest of them to the least of them. The best of them is as a brier. My thousand is the poorest in Manasseh, and I am the least in my father's house. The fairest among women. A lion the strongest amongst beasts.

#### 5. *The Numerals.*

Seven sons and three daughters. In yet three days. The seven good kine, and the seven good ears, are seven years. Two witnesses and two wives. One heart and one way. One nation and one king-

dom. Three men, Job's three friends. Four horns, four carpenter. and four chariots. Five golden mice from the five lords of the Philistines. Five cubits its length, and six reeds its height. Eight tribes and nine camps. Ten years. Ten brethren. Seven women shall lay hold of one man. Ten men shall take hold of the skirt of a man a Jew. Josiah was eight years old when he began to reign [at his reigning], and he reigned thirty-one years. He lived an hundred and eighty-two years. There was a famine three years, year after year. His days were two hundred and five years. Abraham was seventy-five years old at his going forth from Haran, and ninety-nine years old when he received the covenant, and the days of the years of his life were an hundred years and seventy years and five years. In the six-hundredth year of Noah's life, in the second month, the seventeenth day of the month, the waters descended. In the second month, on the 27th day of the month, was the earth dried. The waters prevailed on the earth 150 days. The ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. Twenty-five years old was he when he began to reign [at his reigning], and he reigned twenty-nine years. On the ninth *day* of [to] the month the famine prevailed. And in the fifth month on the seventh *day* of [to] the month, the king's servant came to Jerusalem.

### 6. *The He locale.*

Note.—When the  $\aleph$  locale is required for an expression consisting of a governing noun and genitive, it is appended to the former.

And he bowed himself toward the ground. And they fell before him on the ground. And they let down [caused to descend] every man his sack to the ground. And he came, and passed the night, and lay upon the ground. And they came to the land of Canaan. And he came to the land of the children of the east. And he fled to Tarshish. Three cities towards the rising of the sun. Go towards the wilderness of Damascus.

### 7. *The Relative Pronoun* $\aleph$ .

The oblique cases are made by a suffix or preposition with suffix, as, Dat.  $\aleph$ - $\aleph$ , to whom; Gen.  $\aleph$ - $\aleph$ , whose face. This pronoun is almost always placed at a distance from the relative. The accusative of the relative is frequently expressed by  $\aleph$  without any pronoun following.

Thine enemy whom [that] the Lord shall send [him]. A nation whose [that] tongue thou shalt not understand [his tongue]. The God of Israel under whose wings thou art come to trust [lit. that thou art come to trust under his wings]. The man on whose loins was the inkhorn [lit. that the inkhorn on his loins]. And he did according to all that the Lord commanded. The woman whom thou gavest with me. Chaff which the wind scattereth. The man whom the king shut up (נִלְכָּד). The oath which he sware. The man in whose hand the cup is found [lit. that is found the cup in his hand]. The tree whereof I commanded thee not to eat [lit. that I commanded thee not to eat of it]. The men of whom thou art afraid [that thou fearest from their face]. The God before whom I stand [that I stand to his face]. God whose I am, and whom I serve.

Note 1.—When the relative in English refers to the subject, it is often expressed in Hebrew by the article and the participle. Thus, The angel who redeemed me. They who rebel and transgress (עָשָׂה) against me. Every one that is left in thine house. That which is left of the flesh of the sacrifice. He it is who giveth thee strength. The men who seek thy life. The Lord who appeared unto him.

2. אֵיךְ is construed with הֵן, הֵנָּה, to express, where, whither.

### *The Interrogative Pronoun מַה, מַה־.*

What hast thou done? What is thy petition? He shall tell thee what shall be to the child. Who shall dwell in the mountain of thy holiness? Of whom shall I be afraid? Whom hast thou reproached? Whose ox have I taken, and whose ass have I taken? And whom have I defrauded? Of whose hand have I received a ransom? What was the manner of the man who went up to meet you? What *are* the cities which thou hast given me? What is this deed that ye have done? What wilt thou? [lit. what is to thee?] What have I to do with thee? [lit. what to me and thee?] What hast thou to do with peace? [what is to thee and peace?] Whereby shall I know? How many are the days of the years of thy life? Wherefore art thou angry? Wherefore should I kill thee?

### *Verbs.—Preterite of the various Conjugations.*

He said to the king's brother, Thou art come to the land of my inheritance. They spake one to another [a man to his fellow]. Ye have been in my father's house, and ye have done that which is right

[lit. the right] in your own eyes. Thou hast seen the land afar off, but hast not turned. The famine was heavy [כָּבֵד, Kal], and the hand of the Lord was heavy upon them, for their sin was heavy. They honoured me [כָּבֵד, Piel] with their lips, and their ears they made heavy [Hiph.] from hearing [מִשְׁמוֹעַ]. I was not honoured [Niphal] in the midst of them. Their fathers did eat the manna in the wilderness. The God of Jacob fed them [Hiph. caused them to eat] oil and honey. It was eaten [Niph.] in the holy place. Her gates were consumed [Pual] with fire. They were consumed like dry stubble. The men were satisfied [שָׂבַע, Kal] *with* bread. He satisfied [Piel] them in the morning *with* his mercy. He satisfied their soul in drought. The haughtiness of man was low [שָׁפַל, Kal]. Thou didst humble [Hiph.] his pride. His heart reached [נָגַע, Kal] to the heavens. The Lord smote him [Piel], and humbled the height of his walls, and brought them [Hiph. of נָגַע] to the ground. The land did not bear them [נָשָׂא, Kal]. They came every one whose heart stirred him up. Haman was exalted [Niph.]. The king advanced him [Piel] above his servants, and therefore he exalted himself [Hithpael]. Saul returned [שָׁבַע, Kal] to his place. Thou hast turned the captivity of Jacob. From their evil ways they did not turn. Thou hast brought again [Poel] Israel to his habitation. Jacob sent [שָׁלַח] messengers to his brother. He did not dismiss [Piel] the people. The men were sent away [Pual], and the city they set on fire [Piel]. I remember the kindness of thy youth. I know that thou fearest God.

*Infinitive.—Absolute and Construct.*

He spake unto us saying [אָמַר, Inf.], I brought you out [יָצֵא, Hiph.] from Egypt, to bring you in [Inf. Hiph. of בָּאוּ] to the land which I swore [Niph. of שָׁבַע] to your fathers to give to them. But ye obeyed not my voice to walk in my commandments. I sent unto you the prophets, rising up early [Inf. ab. Hiph. of שָׁמַר] and sending. In the day that they did eat [lit. of their eating, Infin.] their eyes were opened. And when the living creatures went [lit. and in the going, Infin. Kal], the wheels went by them, and when the living creatures were lifted up [and in the being lifted up, Infin. Niph. of נִשָּׂא] from the earth, the wheels were lifted up. He turned away [Hiph. of סָוֶה] his ear from hearing [Infin. with שָׁמַר] instruction. When Esau heard [Infin. with שָׁמַר] the words of his father, he cried *with* a great and exceeding bitter cry. I will surely hear his cry

[hearing, Infin. absol.]. When I cry [in my crying], answer me. The waters decreased continually [lit. were  $\text{וַיִּחַד}$ , going and decreasing, in Infin. abs. of  $\text{חָלַךְ}$  and  $\text{חָסַר}$ ], they returned off the earth continually [lit. they returned, going and returning]. Abram journeyed going on still toward the south [lit. going and journeying]. And the man waxed great, and continually increased [and went going and being great] until he became very great. The trees went forth on a time [going they went forth] to anoint a king over them. Elijah went to shew himself [Infin. Niph.] to Ahab. Who shall abide the day of his coming? [Infin.], or who may stand when he appeareth? [Infin. Niph. of  $\text{עָמַד}$  with  $\text{בִּי}$ ]. The writing of the decree which was given in Shushan to destroy them [Infin. Hiph.  $\text{שָׁמַר}$ ], he gave him to shew it [Infin. Hiph.] unto her, and to declare unto her [Infin. Hiph. of  $\text{בָּגַד}$ ], and to charge [Infin. Piel of  $\text{צִוָּה}$ ] upon her that she should go [Infin. Kal of  $\text{בָּרַח}$ ] to the king, to make supplication [Infin. Hith. of  $\text{רִנָּן}$ ], and to make request [Infin. Piel] from before him for her people.

### Future.

Note 1. This tense formerly called the Future, now *the Present*, or *the Imperfect*, is used to express the simple Future, the continuance of action, the present, some of the tenses of the Conjunctive.

I will send thee to Pharaoh, and bring thou forth my people. Who am I that I should go to Pharaoh? I know that the king of Egypt will not allow [Fut. Kal of  $\text{אָמַן}$ ] you to go. Thus shalt thou speak to the children of Israel, I will bring you up [Fut. Hiph. of  $\text{עָלָה}$ ] from Egypt. They shall not return thither. He shall have none to sit [lit. there shall not be to him one sitting] upon the throne of David. He shall not want a man [lit. there shall not be cut off [Fut. Niph. of  $\text{כָּרַח}$ ] a man to him] standing before me for ever. Deeds which ought not to be done [Fut. Niph. of  $\text{עָשָׂה}$ ]. How can I do this great wickedness? We remember the fish which we did eat [Fut. Kal] for nothing. O that Ishmael might live before thee. Not by bread alone does man live, but by every outgoing of the mouth of the Lord does man live. He made known [Fut. Hiph.] his ways to Moses. Let the day perish wherein I was born. Then Joshua spake to the Lord in the day of the Lord's giving up the Amorite before Israel. He did so year by year. Forty years was I grieved with this generation.

2. The Preterite with  $\text{וַיִּ$ , is often used for the Future, in which case the tone is thrown forward if possible.



And ye shall put these my words upon your heart and upon your soul, and bind them for a sign upon your hand, and ye shall teach them your children. And thou shalt number unto thee seven sabbaths of years. And I will stretch out my hand and will smite Egypt with all my wonders. Hew thee two tables of stone, and I will write upon them. And it shall be when the Lord shall bring thee into the land of Canaan, so shalt thou serve the Lord.

3. The Future, with Vau conversive, is used for the Historic tense. The shortened form of the Future is used, if it exist.

And the Lord appeared to him, And he lifted up his eyes, and he saw, and he ran to meet them, and he bowed himself toward the ground. And he answered and said, Thou hast spoken well. And Jacob sent and called to Rachel and Leah. And the king arose and returned, and went and sat in the gate. And he lifted up his voice and wept.

4. The Future is used to express command and prohibition.

And God said, Let the earth bring forth the living creature after its kind. Speak unto Eleazar the priest, and let him lift up the censers out of the burning. Pray ye to the Lord your God, and let him take away from me only this death. Let my father arise and eat of my venison. Depart not hence, I pray thee, until I come to thee. Trust ye not to words of falsehood. Listen not to Hezekiah. Carry not a burden on the Sabbath day. Let not my blood fall to the ground. Into their counsel let not my soul enter.

5. The lengthened form of the first person of the Future, with ׀ paragogic added, is used to express the first person of the Imperative.

O come, let us sing unto the Lord, let us make a joyful noise to the rock of our salvation : let us come before his presence with thanksgiving. Let us go down and confound there their speech. Let us arise, and let us go. Let us go, and let us serve other gods.

### *Imperative.*

The proper Imperative, as the Paradigm shows, is only for the Second Person.

Hear, O heavens, and give ear, O earth. Take fast hold of instruction : let not go. Keep thy heart with all diligence. Remove thy foot from evil. Go forth and look, ye daughters of Zion, upon the king. Awake, and sing, ye that dwell in the dust. Keep silence before me, O islands. Let us draw near to judgment. Come down and sit in the dust, O daughter of Babylon.

EXERCISES IN UNPOINTED HEBREW.

שופך דם האדם באדם דמו ישפך כי בצלם אלהים עשה את האדם:  
 וחאמין ביהוה ויחשב בלוי צדקה: לא יסור שבש מיהודה ומחקה  
 מבין רגליו עד כי יבא שילה ולוי יקחת עמים: נפש חבשר בדם  
 הוא ואני נתתיו לכם על המזבח לכפר על נפשותיכם כי הדם  
 הוא בנפש יכפר: וחיייתם לי קדשים כי קדוש אני יהוה: אלה  
 החקים וחמשפטים אשר תשמרון לעשות בארץ אשר נתן יהוה  
 אלהי אבותיך לך לרשתה כל הימים אשר אתם חיים על האדמה:  
 אדם ילוד אשה קצר ימים ושבע רגז: כציץ יצא וימל ויברח כצל  
 ולא יעמוד: וימי קלו מני רץ ברחו לא ראו טובה: ואני ידעתי  
 גאלי חי ואחרון על עפר יקום: ראשית חכמה יראת יהוה:  
 רבים אומרים מי יראנו טוב נסה עלינו אור פניך יהוה:

שני אנשים חיו בעיר אחת אחד עשיר ואחד ראש: לעשיר היה  
 צאן ובקר הרבה מאד: ולרש אין כל כי אם כבשה אחת קטנה אשר  
 קנה ויחיה ותגדל עמו ועם בניו יחדו מפתו תאכל ומכסו תשתת  
 ובחיקו תשכב ותחי לו כבת: ויבא חלך לאיש העשיר ויחמל  
 לקחת מצאנו ומבקריו לעשות לארץ חבא לו ויקח את כבשת האיש  
 הראש ויעשה לאיש חבא אליו: ויחר אף דוד באיש מאד ויאמר אל  
 נתן חי יהוה כי בן מות האיש העשה זאת: ואת הכבשה ישלם  
 ארבעתים עקב אשר עשה את הדבר הזה ועל אשר לא חמל: ויאמר  
 נתן אל דוד אתה האיש:

למה רגשו גוים ולאמיכ יהגו ריק: יתיצבו מלכי ארץ ורוזנים  
 נוסדו יחד על יהוה ועל משיחו: ננתקה את מוסרותימו ונשליכה  
 ממנו עבתימו: יושב בשמים ישחק אדני ילעג למו: אז ידבר  
 אלימו באפו ובחרונו יבהלמו: ואני נסכתי מלכי על ציון הר קדשי:  
 אספרה אל חק יהוה אמר אלי בני אתה אני חיוס ילדתיך: שאל  
 ממני ואתנה גוים נחלתך ואחזתך אפסי ארץ: תרעם בשבט ברזל  
 ככלי יוצר תנפפם: ועתה מלכים השכילו חוסרו שפטי ארץ:  
 עבדו את יהוה ביראת וגילו ברעדה: נשקו בר פן יאנף ותאבדו  
 דרך כי יבער כמעט אפו אשרי כל חוסי בו:

ויהי דבר יהוה אל יונה בן אמתי לאמר: קום לך אל נינוה העיר  
 הגדולה וקרא עליה כי עלתה רעתם לפני: ויקם יונה לברח

תרשישה מלפני יחזה וירד יפו וימצא אניה באח תרשיש ויתן שכרה וירד בה לבוא עמהם תרשישה מלפני יחזה : ויחזה הטיל רוח גדולה אל חים ויהי סער גדול בים ותאניה חשבת לחשבר : וייראו המלחים ויזעקו איש אל אלהיו ויטילו את הכלים אשר באניה אל חים לחקל מעליהם ויונה ירד אל ירכתי חספינה וישכב וירדם : ויקרב אליו רב החבל ויאמר לו מה לך נרדם קום קרא אל אלהיך אולי יתעשת האלהים לנו ולא נאבד : ויאמרו איש אל רעהו לכו ונפילת גורלות ונדעה בשלמי הרעה הזאת לנו ויפלו גורלות ויפל הגורל על יונה : ויאמרו אליו חגידה נא לנו באשר למי הרעה הזאת לנו מה מלאכתך ומאין תבוא מה ארצך ואי מזה עם אתה : ויאמר אליהם עברי אנכי ואת יחזה אלהי חשמים אני ירא אשר עשה את הים ואת היבשה : וייראו האנשים יראה גדולה ויאמרו אליו מה זאת עשית כי ידעו האנשים כי מלפני יחזה הוא ברח כי חגיד להם : ויאמרו אליו מה נעשה לך וישתק חים מעלינו כי חים חולך וסער : ויאמר אליהם שאוני וחטילני אל חים וישתק חים מעליכם כי יודע אני כי בשלי הסער הגדול הזה עליכם : ויחתרו האנשים לחשיב אל חיבשה ולא יכלו כי חים חולך וסער עליהם : ויקראו אל יחזה ויאמרו אנה יחזה אל נא נאבדה בנפש האיש הזה ואל תתן עלינו דם נקיא כי אתה יחזה כאשר חפצת עשית : וישאו את יונה ויטלהו אל חים ויעמד חים מזעפו : וייראו האנשים יראה גדולה את יחזה ויזבחו זבח ליחזה וידרו נדרים :

APPENDIX I.—ALPHABETS.

Hebrew.	Samaritan.	Rabbinic.	SYRIAC.				ARABIC.			
			Name.	Begin-ning.	Middle.	End of words.	Name.	Begin-ning.	Middle.	End of words.
א	Ⲁ	א	Olaph	Ⲁ	Ⲁ	—	Elif	ا	ا	ا
ב	Ⲃ	ב	Beth	Ⲃ	Ⲃ	Ⲃ	Be	ب	ب	ب
ג	Ⲅ	ג	Gomal	Ⲅ	Ⲅ	Ⲅ	Sjim	ج	ج	ج
ד	Ⲇ	ד	Dolath	Ⲇ	Ⲇ	—	{ Dal	د	د	د
ה	Ⲉ	ה	He	Ⲉ	Ⲉ	—	{ Dsal	ذ	ذ	ذ
ו	Ⲋ	ו	Vau	Ⲋ	Ⲋ	—	He	ه	ه	ه
ז	Ⲍ	ז	Zain	Ⲍ	Ⲍ	—	Waw	و	و	و
ח	Ⲏ	ח	Hheth	Ⲏ	Ⲏ	—	Ze	ز	ز	ز
ט	ⲏ	ט	Teth	ⲏ	ⲏ	—	{ Hha	ح	ح	ح
י	Ⲑ	י	Yud	Ⲑ	Ⲑ	—	{ Kha	خ	خ	خ
כ	Ⲓ	כ	Koph	Ⲓ	Ⲓ	—	{ Ta	ط	ط	ط
ל	Ⲕ	ל	Lomlad	Ⲕ	Ⲕ	—	{ Tha	ظ	ظ	ظ
מ	Ⲗ	מ	Mim	Ⲗ	Ⲗ	—	Ye	ي	ي	ي
נ	Ⲙ	נ	Nun	Ⲙ	Ⲙ	—	Keph	ك	ك	ك
ס	Ⲛ	ס	Semcath	Ⲛ	Ⲛ	—	Lam	ل	ل	ل
ע	Ⲝ	ע	Ee	Ⲝ	Ⲝ	—	Mim	م	م	م
פ	Ⲟ	פ	Pe	Ⲟ	Ⲟ	—	Nun	ن	ن	ن
צ	Ⲡ	צ	Tzode	Ⲡ	Ⲡ	—	Does not occur.			
ק	Ⲣ	ק	Kuph	Ⲣ	Ⲣ	—	{ Hain	ه	ه	ه
ר	Ⲥ	ר	Rish	Ⲥ	Ⲥ	—	Phe	ف	ف	ف
ש	Ⲧ	ש	Wanting in Syriac.				Zad	ظ	ظ	ظ
ת	Ⲩ	ת	Shin	Ⲩ	Ⲩ	—	Dthad	ظ	ظ	ظ
			Thau	Ⲭ	Ⲭ	—	Kaph	ق	ق	ق
							Re	ر	ر	ر
							Sin	س	س	س
							Shin	ش	ش	ش
							{ Th	ث	ث	ث
							{ The	ث	ث	ث

SYRIAC VOWELS.		ARABIC VOWELS.	
Pethocho	ܐ or ܐ̇ = Alpha.	Fatha	َ = a, ă.
Revotso	ܝ or ܝ̇ Epsilon.	Kesre	ِ = i, e.
Chevothso	ܚ or ܚ̇ Iota.	Damma	ُ = o, u.
Zekofo	ܐ̇ or ܐ̈ Omicron.		
Etsotso	ܥ or ܥ̇ Upsilon.		

## APPENDIX II.

## OF NOUNS FOR DECLENSION.

1. *First Formation.*

לִּדְבַּר זַעַם דָּשָׁא דְמַעָּה · דְּמַעַּ אֲשַׁפָּה אֶלָּה עוֹלָה עֹל פִּסְלָה  
 פִּסְלָה · פָּרַם קוֹדֶמָה קוֹדֶם פִּרְחָה פִּרְחָה עֲלָמָה עֲלָם חֲטָאָה חֲטָא  
 חֲזָקָה חֲזָק חֲלָקָה חֲלָק אֲבָרָה אֲבָר גְּבָהָה אֲמָנָה אֲמֵן \* · מִצָּרָה מִצָּר  
 עֲשָׂה טַהֲרָה טָהַר חֲפָשָׁה חֲפָשׁ זָהַר מִדָּה גִּנָּה גֵּן \* · שֹׁרֵשׁ עֲשָׂקָה  
 צִיד חֵיל בֵּית · צִלָּה צֵל צַד חֲצִי חֲלָיָה חֲלִי · תָּנוּךְ שְׂוָא  
 שִׁיבָה אֲשִׁיחַ גָּלִי שְׁפִי רַעְיָה פָּלִי ·

2. *Second Formation and those similarly Declined.*

דִּמְנָה אֲנָקָה אֲשָׁם לָבֵן יָבֵשׁ · חֲרִב · אֲשָׁם · נָבֵל · לָבֵן יָתוֹם  
 גְּבוּהָה אַחֲזֹר · שִׁרְפָּה · נִקְבָּה · פָּתוּב · פְּתוּלָה · אֲנַשׁ · קָרוֹב ·  
 מְתוֹק · סָבִיב · רָקִיעַ · גְּדִיב · מְשִׁיחַ · שְׂבוּעַ מְצוּא · שִׁנָּא ·  
 צָמָא · רָפָא · צָבָא · חֲטָא · שִׁנָּא · טָרִי · דָּוָה · בָּלָה גְּלוּי ·

3. *Unchangeable First Syllable.*

מִטְמוֹן · מִשְׁא · סוּבָא · שׁוֹטָר · שׁוֹפֵט · תוֹלָע · תַּמְרוֹר · מַגָּפָה  
 מִבְּטָח · בְּהָלָה · בָּחַשׁ · חֲטָא · גִּנָּב · אֲפָר · עֲצָבוֹן · גְּלִיוֹן  
 · שִׁלְחוֹן · בִּנְיָן · נִחְמָה ·

4. *Nouns in י .*

קוֹדֶמוֹנִי · שְׁמַמְלִי · מִצָּרִי · עֲבָרִי עֲשִׂירִי

### APPENDIX III.

#### ACCENTUATION.

It has been observed, §. 12, that the accents not only mark the Tone syllable, but likewise exhibit in the most delicate and accurate manner, the logical relation of words one to another, and to the whole sentence. In this respect then, not now to speak of their use as musical notes, or to mark the rhythm, they are of the greatest importance. To explain the principles of consecution fully would require a volume. But enough may be said here to awaken the attention and prepare the mind of the student for a more complete consideration of the subject.

The accents are divided into Disjunctives and Conjunctives. The first separate, the second join the word, to which they are attached, to that which follows, as, e. g., the noun and its genitive, the nominative and the verb, and others similarly related. In prose the three principal disjunctive accents are—

Silluk,	Athnach,	Segolta.
In Poetry—		

Silluk,	Athnach,	Merca Mahpachatum.
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Silluk terminates the verse, and separates it from that which follows, and is found in every verse. Athnach is introduced to divide the verse, if the sense require it ; if, on account of the length, a third great division be required, Segolta ; in poetry, Merca Mahpachatum is used for the purpose ; thus—

JOSH. xv. 20.

זֹאת נַחֲלַת מִטָּה בְּנֵי־יְהוּדָה לְמִשְׁפְּחֹתָם :

“ This is the inheritance of the children of Judah according to their families,” is only one proposition, and therefore requires no division, and so

PSALM xxxviii. 1.

מִזְמוֹר לְדָוִד לְחִזְקִיר :

“ A Psalm of David to remind.” Again—

EXOD. x. 20.

וַיַּחֲזֶקֶה יְהוָה אֶת־לֵב פַּרְעֹה | וְלֹא שָׁלַח אֶת־בְּנֵי יִשְׂרָאֵל :

“ And the Lord hardened the heart of Pharaoh : and he did not let the people go.”

And again—

PSALM i. 6.

קִי־יִדְעַ יְהוָה גִּדְּרוֹ צְדִיקִים וְדָרוֹ רָשָׁעִים תִּמְאָד :

And—

PSALM iv. 7.

רַבִּים אֲמָרִים מִי־יִרְאֶנּוּ טוֹב נְקָח-לִינִי אִוֵּר פְּנִיךָ יְהוָה :

as plainly contain two propositions; the division is accordingly marked.

Again in the following verses there is the threefold division—

ISAIAH lviii. 6.

הֲלֹא זֶה צִוִּם אֶבְחָרְהוּ | פִּתְחֵה חֲרָצִיּוֹת לְשֶׁע הַהָר אֲנִינֹת  
מוֹטָה | וְשִׁלַּח רְצוּצִים חֲפָשִׁים וְכָל-מוֹטָה תִּבְחָקוּ :

The use of Zakeph Katon in subdividing the members, so in Prov. i. 22, the use of Merca Mahpachatum is still more apparent.

עַד-מָתִי | פְּתִיחַ תִּאֲחָזְכוּ בְּתִי | וְלֹצִים לָצִוֹן הִמְדִּי לָהֶם | וְכִסִּילִים  
יִשְׁנֹאוּ-דָעַת :

The method of sub-division is very plainly exhibited in many of the verses of Deut. xxxii.

The use of the subordinate dividers is as regular as that of the greater.

The Conjunctive accents cannot be used indiscriminately, but belong to certain distinctives. Thus—

### *In Prose.*

1. *Merca* serves Silluk, Tiphcha, Zarka, Pashta, Tvir, and Munach with Psik.

2. *Munach* serves Athnach, Segolta, Zakeph Katon, Rvia, Zarka, Pazer, Tlisha G., Double Geresh, and Munach, when by position it has distinctive power.

3. *Mahpach* serves Pashta.

4. *Darga* serves Tvir and Munach.

5. *Kadma* serves Geresh, and the least sub-distinctives.

6. *Tlisha ktannah* serves Kadma, when by position it has distinctive power.

7. *Yerach* serves Karne Pharah.

Some Distinctives admit neither Conjunctive nor Sub-distinctive, as, 1. Sakeph Gadol; 2. Yethiv; 3. Shalsheth.

### *In Metrical Accentuation.*

1. *Merca* serves Silluk, Merca Mahpachatum, Athnach, Rvia with Geresh, Simple Rvia.

2. *Munach inferior* serves Silluk, Athnach, Zarka, Tiphcha anterior.

3. *Munach superior* serves Silluk and Rvia.

4. *Mahpach* and *Mahpach Zarkatum* serve Rvia, Pazer, and Psik with Kadma or Mahpach.

5. *Yerach* serves Merca Mahpachatum and Pazer.

6. *Tiphcha non anterior* is united to *Munach inferior*, and more rarely serves Shalsheleth, or Psik with Kadma.

An idea of the consecution may be formed from the following tables given by Ouscel.\*

Sum- mus.	Serv.	Minim.	Repe- tit.	Minor.	Repetitus.		Mag- nus.	Repetitus.			Max.
⋮	⋮	⋮		⋮			⋮	⋮	⋮	⋮	⋮
⋮	⋮	⋮		⋮			⋮	⋮	⋮	⋮	⋮
⋮	⋮	⋮		⋮	⋮	⋮	⋮	⋮			⋮
⋮											
⋮	⋮	⋮		⋮	⋮	⋮	⋮	⋮	⋮		
⋮	⋮	⋮		⋮	⋮		⋮	⋮	⋮		
⋮	⋮	⋮	⋮	⋮			⋮			⋮	⋮

\* "Introductio in accentuationem Hebræorum."



The following table may serve as a specimen of the consecution in the Metrical books :—

Distinct. summus.	Conjunctive.		Distinct. ordinar.	Minim. extraord.	Distinct. minor.	Distinct. magn.	Distinct. major.
	Ordin.	Extraord.					
⋮	⋮	⋮ <sub>2</sub>	⋮	⋮	⋮	⋮	⋮
⋮	⋮	⋮			⋮	⋮	⋮
⋮	⋮	⋮ <sub>2</sub>	⋮	⋮	⋮	⋮	⋮

ERRATA.

Page 2, for Hhirik read Hhirek.

Page 12, for ⋮⋮⋮⋮ read ⋮⋮⋮⋮.

⋮⋮⋮⋮ ⋮⋮⋮⋮.







